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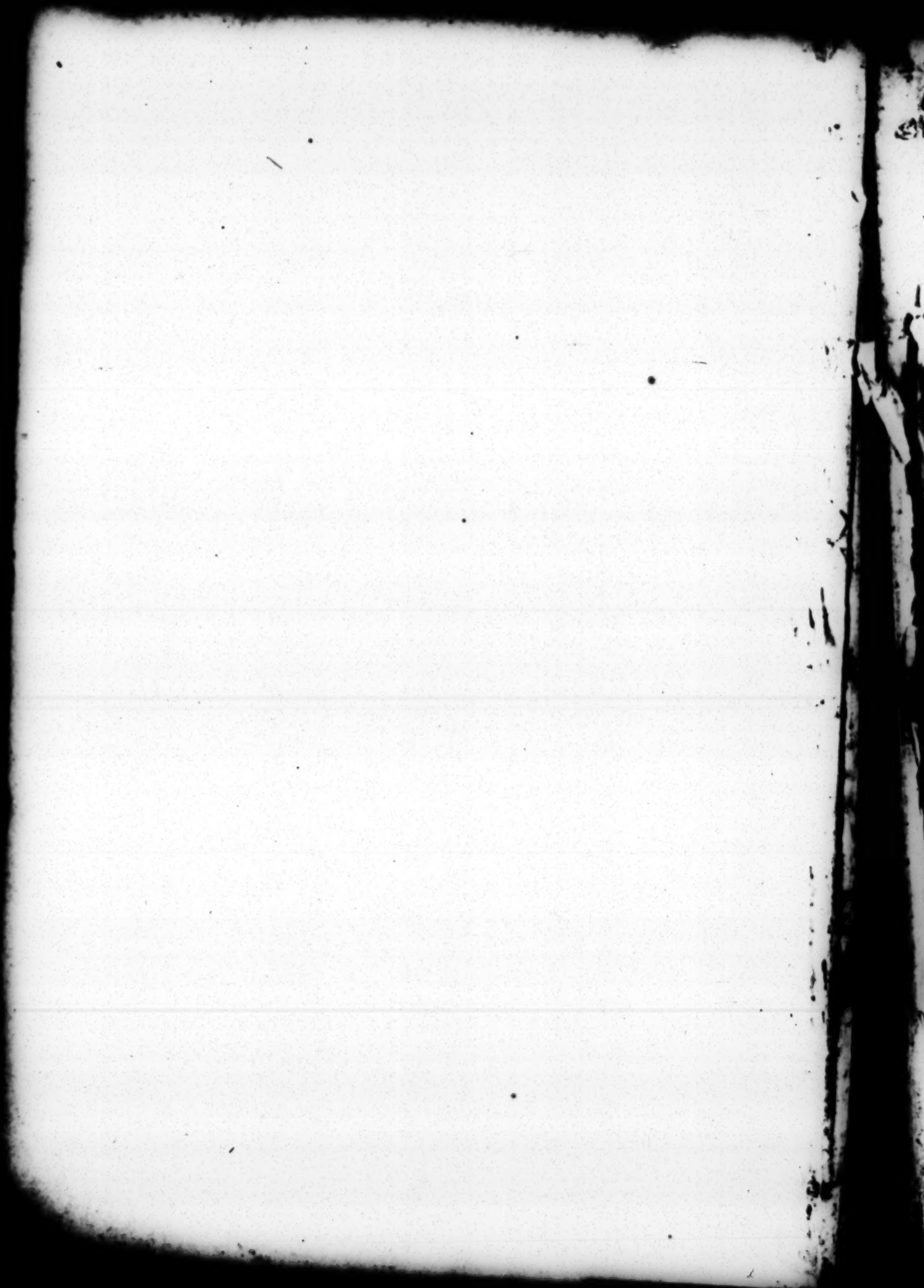
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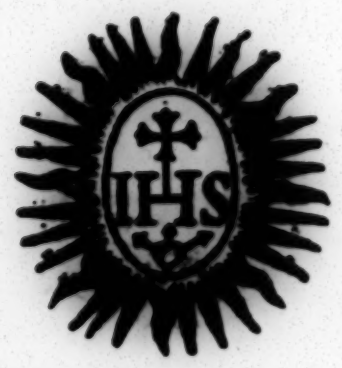


Act 2. 9. THE  
GENEALOGIE  
OF PROTESTANTS,

OR  
A BRIEFE DISCOVERIE OF THE  
first authours, founders & parents  
of their religion,

Who are proved by cleere and vnderi-  
monstrations, out of the whole record of antiqui-  
tie, to have bene the old condemned hereticks,  
that lived within the compasse of the  
first six hundred yeeres after Christ.

Take ye great heed of false Prophets, vvhich come  
to you in the clothing of sheepe, but inwardly  
are rauening vvolves. MATH. 7. 15.



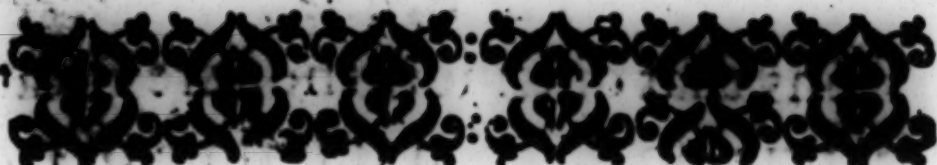
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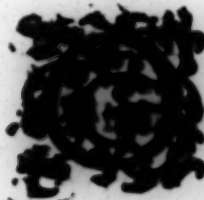
1621.

*Ego donatus sum academia  
buyond a maystori rati  
anno dom. 1635.*





  
**TO HIS THRISE**  
**WELBELOVED, AND**  
*most esteemed cousen, Thomas Eliot*  
*of Balreske in the Countrey of*  
*Meib Esquire, the author*  
*Wisheth the prosperitie*  
*of both Worlds.*

 **NE** of my principal motiues  
(Deere cousen) to the vnder-  
taking of this present taske,  
did proceed from tendernesse of in-  
nate affectio, that I owe to your self,  
by the inuiolable bond of consan-  
guinitie & nature. And albeit our  
Countrey doubt afford many losses,  
that by the sole assistance of Gods  
grace, contrarie to all apparance  
of naturall possibilitie, hinder the  
sunne-sette of Catholick religion  
in Ireland, and many provident loe

## *The Epistle*

sephs, that distribute the pure wheat  
of true doctrine in this time of fa-  
mine. Yet I haue thought expedient  
among such a multitude, as contri-  
bute their talents, to cast my mite  
into the thresurie of Gods Church:  
For if the glimmering twilight of  
naturall reason, demonstrated vnto  
the vnderstanding of a Pagan, the  
veritie and perspicuitie of this gol-  
den sentence: we are not borne to  
our selues alone, but our parents,  
friends and Countrie do claime a  
part of our birth. Shall not a Chri-  
stian whose breast, is illuminated  
with the brightsome lampe of faith,  
conforme his life and actions to the  
prescript of Gods law, that inioyneth  
vs to loue our neighbours as our sel-  
ues, and imploy his charitable inde-  
uours, to awake the hearts of his  
kinsfolke and friends, to the consi-  
deration of their owne estate in

*Cicero.*

*Dedicatorie.*

matters of religion, wheron dependeth their eternal woe, or welfare.

To this end (I say) and specially for your sake, haue I desisted the prosecution of other studies, that would yeeld me more credit and contentment, and applied my minde to the search and discoverie of the sense & iudgment of primatiue Christians, touching thole points of doctrine, that moderne sectaries do hold and patronize, for principles and chiefe heads of the first Ghospel: and the rather, that as I vnderstand by a credible person, your first effectuall resolution to change of religion, did grow of sundrie difficulties, doubts, and perplexities of conscience, busied by caking ministers, against the existence of Purgatorie, and the lawfulnessse of prayer for the dead,

But it is no lesse strange then dissonant to reason, that you who beare



### *The Epistle*

*Matt. 5.* à castle argent in an azured sea,  
standing immouable against the ra-  
ge of boisterous waues ( which is à  
certayne type and embleme of your  
ancestors perseuerance, and firme  
côstancie in the seruice of almighty  
God ) would imitate the improui-  
dent architect mentioned by the  
holy mouth of Christ, by building  
the edifice of your beleefe vpon the  
sandie foundation of Puritan fancies  
and fond cauellations; for it is re-  
corded by the pennes of two irre-  
fragable witnesses S. Epiphanius ( I  
meane ) and S. Austin, how one  
Aerius was condemned of heresie,  
& anathematized by the vniforme  
consent of the primatiue Church,  
for standing, as well against other  
articles of Catholick faith, as that he  
denied prayer and sacrifice for the  
dead; and consequently the same  
negatiue must needs be reputed he-

### *Dedicatorie.*

reticall by vs, seeing the self same spirit of neuer erring truth, that guided the Church then, in her proceeding touching faith and beleefe, doth no lesse assist that spouse of Christ now in these our dayes.

And certes the french minister called Sieur de la Ball pastor of Lindebeuf and Lunere in Normandie, whom the Huguenots esteeme à maine pillar of their signagogue in France, was so palpable convicted & confunded by the certaintie and euidence of these fore-cited testimonies of S. Epiphan & S. Austin, alleaged against him in à publicke disputation, by a learned F. of the societie of Iesus, as he could find out no other shift to auoid the foile, then to disclaime the said holy Doctors authoritie and iudgment in that behalf. Neither can any minister on earth answere the obiection



*The Epistle Dedicatorie.*

made against him.

Which maturely considered, I do recommend vnto you the diligent perusal of this small volume, which containe a multitude of such vnanswerable arguments, together with the sinceritie of my affection, transported to your self from a foraine Country in this characted paper, by an vnspéaking tógue. And albeit our Irish waters breed no carps, yet I do ominate, that many will be discovered, as soone as some curious eyes come hither à fishing; but I will shelter my self vnder the patronage of the truth (which I sustaine and defend) from all showers of sinister imputations: And thus exhorting you not to frustrate those pregnant hopes, conceiued of your towardnesse by your deceased mother, and her brother your vncle, and beseeching almightie God to open your eyes I rest.





## THE PREFACE TO THE READER.

**T**HE Protestants new-fangled religion resembleth in full proportion the apples of Gomorrha, that haue à faire crimson rinde, but when men gather them, they crumble to dust; For these Sectaries with their Euangelical brethren the Gomorrhists & rigid Puritās, came forth at first, with many pretexts of godlynesse, & like spiders, that gather poison of honny-suckles, misalleadged the sacred oracle of Gods word, to iustifie the impietie of their sinister proceedings in matters of doctrine and discipline. But if you list to ponder their ware in the balance of reason, and conferre the same with the theoricke, & practise of the primitive church,

## The preface

you shall find it, not only void of all waight of authoritie, probabilitie and sufficencie, but withall shall cleerly perceiue, that it is nothing else then a rapsodie of old heresies, a sinck of impieties, and a scumme of all blasphemies, that were belched vp, by the infernall ministers of satans malice, against the soueraigne maiestie of almightie God.

This is the true nature and condition of the night foule of Protestantisme, that maketh such blustering and disturbance in the Church of God now a dayes, and hath fethered her nest in many corners of the Christian world, to the manifest impeachment of Gods honour, the decaye of his religion, and the damnation of infinit soules. But our Iland of Irland, as the lanterne of historiographers Cardinal Baronius testifieth, doth liue in perpetuall sunne-shine of Catholick religion, from the conuersion thereof by S Patrick, vntill our dayes; and this by the influence



to the reader.

of our said Apostles benediction, that imparteth, not only vnto our soile, an antipatie against serpents, adders, and all venomous animals, but also maketh our hearts vncapable of schisme and heresie, which are the Spawne of the old serpent, that seduced our mother Eue, to the preuarication of Gods commandement.

Out of which obseruation you may, by good deduction & inference gather, that it is as needlesse to publish any treatise of controuersie about religion in Irland, for the light and instruction of the natives in that behalf, as it is, to light a candle at midday, in regard that all these, for the most part, do most willingly captiuate theyr vnderstanding into the obedience of Catholick faith, and persist immoueable in the obseruance, & profession of the true and ancient religion.

To what purpose then will you obiekt, is this present volume? to confront the Thraasonicall ostentations, and brazen



## The preface

faced impudencie of some colloquing ministers, that father their errours vpon the primitive church, and appeale to the iudgment therof, for the iustification of their absurdities, and will to reclaime some itching eared people, that turne about like weather-cocks, with every blast of hereticall suggestion, and are incanted, like Vlysses his companions, by the sweet sounding voices of the fore-mentioned Syrens, to tast of their poisoned cupp of abomination, and so are metamorphosed into vgly-shaped monsters of time-servers and Schismaticks. To this end (I say) I haue thought expedient, to make remonstrance of the perfect Simpathie, that is betweene old and new heresies, and consequently, to frustrat our aduersaries fond pretences of interest in the authentickall proceedings of antiquitie, hoping that as the Cocatrix is slaine by the contemplation of her owne deformities in a looking-glasse, so these men by the view

to the reader.

of their detestable impieties, represented and set forth in this small volume, will yeeld to mortifie and abolish all impressions therof.

But now it behoueth vs to stoppe two starring holes whether the Protestants are accustomed, when they are prest, and granelled by such obiections, as we produce, against the manifold blasphemies, contayned in Luther and Caluins works, to make their retrait. The former is, that Luther and Calvin do set downe the contradictory, to the obiection made by vs in some other passage of their bookes; and so they seeke to assoile their said Pedagogue of a deserved imputation. But this euasion doth rather leane vnto vs a certaine and triumphant victorie, then sanc them from a foile. For, we graunt that their said Patriareks are possesst with the Spirit of contradiction, the perpetuall inheritance of hereticks, & care not to contradict themselves, in case they may ther-



## The preface

by decline the storme; whence it cometh  
to passe, that you shall discover the same  
thing said, & vn said by them; not only  
in the same booke, but also in the same  
chapter; nay, in the same paragraph and  
period. Yet is this confusion nothing to  
their anale or disadvantage. For hath it  
not bene an ancient custome with Catho-  
lick diuines, to impugne and confute here-  
ticks, by their owne contradictions, as  
David beheaded Goliath with the gyants  
owne sword. Read S. Irenaus against the  
Marchionists, S. Epiphanius against all  
sects of old hereticks, S. Austin against the  
Donatists and Manicheans; and diuers  
others, that treated of the like argumēt, &  
you shall find how that in euery cōflict, &  
euery way with the enemies of our faith,  
they vsed this kind of weapon. And it  
is to be obserued, that Caluins works are  
fraught to the full, with contradictions,  
paralogismes, & antilogies: so that, who  
list to consider the manifold myriads ther-



to the reader.

of; observed and collected by severall writers, and specially by the Reverend father M. Becanus of the societie of Iesus, will thinke that Calvin, when he compiled his pestilent pamphlets, was surprised with a phrenesie, and quite void of the vse of reason.

Neither must any presume to taxe us with calumniation or falsification, for that we alleage diuers passages out of Caluins institutions, that are not extant in some latin and English editiōs thereof, for they are in the french and other editions, word by word, consonant to our citatiōs, as I haue iustified and made good to a certaine personage of good worth, that called our credit in question upon that occasion. Hitherto against the Protestants first evasion.

The second shift, by which they thinke to saue their credit, and to winde themselves out of this labyrinth of Lutheran and Calvinian absurdities is, that they

## The preface

(for sooth) do not build their beleefe vpon Luther and Caluins doctrine, and that they do not found their religion vpon the fleeting and sandie ground of humane perswasion, but vpon the infallible rule of the word of God. But all this deuise doth nothing else, then vanish and come to nothing, like à thinne mist when the glistring of the oriēt sunne doth beat vpon the same. For who sifted and turmoiled the Kennels of old heresies, to find out the lothsome masse of their impious religion? Luther and his comical companion Calvin. Who planted & established the same in seueral corners of the Christian world? Luther and Calvin. Who intoxicated the hearts of the simple people, with the contagious venome therof? Luther and Calvin. Who prescribed and laye downe the platforme of this new beleefe? Luther and Calvin. Whom do moderne sectaries stile the light of the world, the salt of the earth, the Apostles of Christ,  
the



to the reader.

the annointed of our Lord? Luther and Calvin. And it is both certayne and euident vnto any mans iudgment, that is not partiall and blinded in his owne affections, by the testimonie of all ancient writers, ioyntly with the concurrence of reason, that the whole bulke of moderne errours, was neuer obserued, at once, & by one man, during the tract and time of à thousand five hundred & odd yeeres after Christs natiuitie: and consequently we must admit for an vndeniable truth, that Luther hath bene the very first compleat Protestant, that euer lined vpon the face of the earth. For albeit Iudas Iscariot, the Manicheans and Turks denie the reall presence of Christs bodie, vnder the visible signes of materiall accidēts in the holy Eucharist. Albeit Simon Magus with the Manicheans and Turks, denie libertie of free-will. And Simon Magus with sundrie other hereticks sustaine the monstrous paradox of solifidian



## The preface

justification. Aerius admitteth no prayer for the dead. Iulian the Apostata with the arch-heretick Donatus, bestowe vpon temporall princes the head-ship of the Church, and the supremacie of all spirituall affaires. Eustachius with senerall other hereticks denied the inuocation & veneratiō of Saints; and in fine all other condemned dogmatists that liued, either within the compasse of the first six hundred, or in the whole tract of ensuing ages, ministred some fuel of impietie, to the fire of Protestant heresie; yet there was none that collected these scattered members into one body, none that reduced these sequestred humours of heretical perversitie into one maine chanel, or torrent; none that hudled vp all these articles of old absurdities into one heape and platforme of a deformed religion or fift Gospel before Martin Luther; so as the whole bulke of our aduersaries fond persuasions is new, strange, and prodi-

to the reader.

gions in ratione totius, though the par-  
cells and offalls, wherof it is compacted  
and compiled, are old: euen as à house or  
edifice, when it is erected and finished, is  
called new, in regard of the artificiall  
forme, with à certaine subordination and  
vnion of the parts betweene them-selues,  
communicated vnto the same by the Ar-  
chitect, though the timber, stones, and  
other materialls, wherof it consisteth, were  
extant, and at hand for many precedene  
ages.

And as for the text of Scripture,  
which alone, by their computation is the  
neuer-erring touchstone, to trie and  
couer the lawfulness, or vnlawfulnessse of  
all vocations and articles of religion, they  
haue not the least shew of reason to relie  
theron, sith the whole current thereof is  
dissonant and contradictorie to their per-  
nicious doctrine. For Christ our Saviour  
saith, Vnlesse à man be borne againe  
of water and the holy ghost, he can

Mat. 11.



## The preface

not enter into the kingdome of heauen; but they say, that a man may enter into the kingdome of heauē though he be not borne againe of water and the holy Ghost. Christ saith; my yoke is sweet, and my burthen is light; but they say, that Christs yoke is not sweet, nor his burthen light; nay that the burthen of his commaundements is intollerable, insupportable, and impossible. Christ saith to his Apostles; and by them to all others, that succeed in their office: Iohn. 20. whose sinnes yee shall forgiue are forgiuen them, and whose sinnes yee shall retayne are retayned; but the Protestants say; whose sinnes the Apostles and their successours haue, or do forgiue, are not forgiuen. For they reserue forgiuenesse of sinne to the sole omnipotencie of God, as a speciall effect therof, & exclude the concurrence of all subordinat meanes, deputed by the authority of Christ, whereby we are enabled to at-



to the reader.

aine the same. Christ speaking of the  
holy Eucharist saith: This is my bo- Luce 22.  
die, and this is my bloud; but mo-  
derne sectaries say, it is neither the body  
nor bloud of Christ, but à sole figure, or à  
sterile signe therof. Christ saith, that the  
gates of hell shall not preuaile Matth. 16  
against his church, but the Prote-  
stants say, that the gates of hell haue  
preuailed against the same, that it is  
enthralled to the tyrannie of the Diuel  
for these many hundred yeeres past.  
Christ, saith; come ô yee blessed of  
my father, possesse you the king-  
dome prepared for you from the  
foundation of the world, for I was an  
hungred and you gaue me to eat,  
&c. but they say, that the kingdome of  
heauen is not prepared for those that do  
good works. The scripture saith, that it  
is à good and wholesome thought to 2. Macha.  
12.  
pray for the dead, that they may be  
loosed from their sinnes. But Prote-

## The preface.

*Antes say, that pray'r for the dead is neither good nor wholsome, but à meere superstition. S. Iohn describing à particular reuelatiõ, imparted to him of such things, as were donne in heauen, recounteth how*  
*Apoc. 5.* *the foure beasts, with the foure and twenty Elders, fell before the lambe, hauing euery one harps and golden violls, full of odours, which are the praiers of Saints. But the Protestantes say, that Cbrist alone, and none other in heauen doth offer vp praiers for the militant church. S. Iames saith, that faith without good works is dead, and of no valew before God. But the Protestants say, that faith without good works is sufficient and auailable to iustification.*  
*Iacobi 2.* *S. Paule saith, that mariage is à great sacrament, but they say, that it is no sacrament. S. Iames wisheth, that if any be sicke, let him bring in the priests of the church, and let them pray ouer him anointing him with oile in*  
*Ephes. 5.*  
*Iacobi 5.*



to the reader.

the name of our Lord. But the Protestants wish vs not to anoile the sicke, because it is (say they) à Papistical inuention, strangeliè sauouring of superstition.

I leaue to the iudicious reader to consider and take à tast of the Protestants deceitfull dealing, that abuse the simplicitie of the popular, by coyning of new expositions of scripture, and deducing of consequences out of the same, quite repugnant to the words of the text, and to the scope and direct drift of the holy ghost, as appeereth by the suruey of these few fore-recited passages, cōferred with severall cheefe heads and principles of their doctrine; so as the flourishes & vaine ostentations of the word of God, made by these men; bringing forth the Apostles, Prophets and Patriarks in squadron against vs, and teaching them also to speake many times against themselves; is nothing else then coggerie, calumniation, & daubing with vn-



## The Pref. to the reader.

*untempered mortar. And this we will make cleere and euident by the sequele of this treatise.*

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### *Approbationes & censura DD. Doctorem.*

**E**go scriptum hoc perlegi: nec in eo quicquam Catholicae Romanae fidei repugnans deprehendi; imò lectorum saluti perutile censeo.

*Ricardus Stephanus, Sacerdos Anglicus, D.T.*

**E**go Christophorus Bagshavv, sacrae Theologiae Doctor, perlegi librum inscriptum, *The Genealogie of Protestants*, compositum à Reuerendo Presbytero L. R. continentem catalogo hereseis vigentes à Christo nato ad annum 600. & hisce temporibus renovatas. In quo nihil inveni fidei Catholicae repugnans, quin immo multa fidei illustrandae & promouendae plurimum opportuna, Parisijs 11. Septembr. 1621.

*Christophorus Bagshavv.*

**E**go infra-scriptus perlegi hunc tractatum continentem originem & progressum hereticorum à Chr. ad annum sexcentesium, & vtilem iudico qui praelo committatur & publicetur, datum anno 1621. 17. Septemb.

*Fr. Gabriel de S. Maria, Doctor Theologus,  
& Episcopus Archidapolitanus.*

**E**go infra scriptus, sanctae Theologiae in Facultate Parisiensi Doctor, fidem facio me legisse tractatum, cui titulus est, *The Genealogie of Protestants*, in quo non solum nihil reperi, quod fidei Catholicae, Apostolicae ac Romanae repugnat; quin potius omnia, quae in eo continentur, vtilia admodum esse censeo, tum ad fidem illustrandam, tum etiam ad haeresim detegendam, impugnandamque; idcirco dignum iudico, qui typis mandetur. Datum Parisijs 19. Septemb. 1621.

*Thomas Dessen.*

THE  
GENEALOGIE

OF PROTESTANTS, OR  
à brieſe diſcoverie of the firſt authors,  
founders, & parents of theyr religion:  
who are proved by cleere & vnderſtable  
demonſtrations, out of the whole re-  
cord of antiquitie, to have bene, the  
old condemned hereticks, that lived  
within the compaſſe of the firſt ſix hun-  
dred yeeres after Chriſt.

OF IVDAS ISCARIOT

*the protoplaſt & forefather  
of Proteſtants.*

C A P. I.

**I**VDAS Iſcariot the diſ-  
loyall traitor, & noto-  
rious miniſter of Satans  
malice, whoſe name can not be  
mentioned without deteſtation &  
horror, ſo exorbitant was his cruel-

A

## 2 The Genealogie of Protestants

tie vpon Christ Iesus the lambe immaculat: who (contrary to loue and loialtie due to so worthie a maister, as wel in regard of his infinite goodnesse, & peerlesse perfection, being the, <sup>a</sup> brightnesse of the Father eternall, & the figure of his substance, as of many graces & fauours receaued of his soueraigne bountie) he sold & <sup>b</sup> gaue vp into the hãds of the bloud-thirsting Iewes, for a summe of thirtie pence. This execrable caitiffe (I say) this monster in nature whose memorie is obscured with a note of eternall infamie, is held by seuerall ancient <sup>c</sup> Fathers, to haue beene the verie first authour of heresie & discord, in matters of faith & religion, amõg the followers of Christ; for hearing our Sauour promise, that he would bequeath his pretious bodie, vnder the forme of bread vnto the children of men, as a

<sup>a</sup> Heb. 1.

<sup>b</sup> Mat. 26

<sup>c</sup> S. Alexander  
Patri. Alexan. &  
S. Athan. Antecessor in Ep. ad Episc. Cath. aduersus Arianum. quæ extat. lib. 1. hist. tripart. cap. 13  
S. Hiero. in Math. 26.



*The Hereticks of the first age.* 3

pledge of his ardent charitie, he presently therupon, entred into à league, & association of infidelitie against the irrefragable veritie of Christs words, which import à full, & absolute concurrence of his holy will, with his omnipotencie, to effectuate that mysterie. *I am the living bread (saith Christ) that came downe from heauen; the bread which I will giue is my flesh, for the life of the world: My flesh is meate indeede, and my bloud is drinke indeede.* Which texts of holy writt, do euidently conuince to the vnderstanding of any indifferent person, that is not forestalled with partialitie, the plaine drift & scoape of our Sauours intention in the institution of the holy Eucharist, to haue beene none other, then to endowe vs with the pretious patrimonie, of his sacred body, disguised in the forme, & ap-

IOHN 6.

4 *The Genealogie of Protestants*  
parente of bread. But Iudas ioyntly  
with the Capharnaits & incredu-  
lus disciples, shutting theyr eyes a-  
gainst the cleere light of trueth (that  
shineth like the sune-beame in these  
passages of holy writt) bewrayed  
the inward impostume of theyr in-  
credulitie & misbeleefe, by the vtte-  
rance of these tearmes of repining  
and indignation. *This saying* (quoth  
they) *is hard & who can heare it;*  
& soone after; *many of them* (saith S.  
Iohn) *went backe, & did not walke*  
*with Iesus*; wherof, our Sauour  
taking notice, & knowing, that  
Iudas had also designed the same  
pageant of apostasie, in the bot-  
tome of his disloiall hart; first he  
addressed his voice to the twelue  
apostles in generall thus; *will you also*  
*depart from me?* & soone after tax-  
ing Iudas in particular, sayd, *haue*  
*not I chasen you twelue, and of you*

*The Hereticks of the first age.* 5.

one is a diuel: so witt, Iudas the bloudie traitor, that conspired with the crewe of incredulous disciples. And lastly our Lord desirous to vnmaske the said vilaines hypocrisie, that concealed his faithlesse incredulitie, with a vainesheew of counterfeite pietie said, *but there be certaine of you that beleene not: & S. Iohn in the same place doth affirme, that Iesus knew from the beginning who they were that did not beleene, and who he was, that would betray him.* Thus do the holy doctors of Gods primitiue church deriue the race, and pedegree of all heretiks, that disallow the reall presence, from Iudas Iscariot, & namely S. Austin, S. Iohn Chrysostom, & Theophilaet, in theyr commentaries vpon the sixt of S. Iohn. And euen as the sayd miscreants misbeleefe & infidelitie, against the real

<sup>a</sup> Tr. 27.  
in Jo. 6.  
<sup>b</sup> Chrys.  
Hom. 46.  
in Joh. 6.  
<sup>c</sup> Theoph.  
tom. 6.



6 *The Genealogie of Protestants*  
presence of Christs bodie, in the  
holy sacrament of the altar, did  
spring of an other vice, wherwith  
it is commonly lincked, & chained,  
as the cause with the effect, and the  
bodie with the shadow thereof, are  
wont to be, to witt, diffidence in the  
all-sufficient power of God: so is mi-  
strust of his omnipotencie, the ori-  
ginall cause, whence the errour of  
Protestants, who inherit Iudas his  
heresie against that mysterie, doth  
proceede; for these Sectaries re-  
straine his diuine Maiestie, to a cer-  
taine measure of might, & abilitie,  
& conformable to this principle,  
they hold that God can not,  
(though he should racke his power  
to the vtter-most endeavour) couch  
the bodie of Christ vnder the  
couertures of visibie accidents, in  
the holy Eucharist.

OF SIMON  
Magus.

C A P. II.

**Ex**T after Iudas there stepped forth one Simon a magician, that by the consent of all antiquitie, hath beene a special instrument of Christs infernal enemy, to infect the people of God with the contagious breath of error. And vpon his first attempts of innouation, he vndered of his comming to reforme the abuses crept into Catholicke religion, & to repaire the ruines thereof; which glistering title of reformation, the whole rabble of modern Sectaries doth arrogate to themselves: who stile their synagogue, the reformed church; their faith, & religion reformed; & in fine, the whole Theo-

a. Epiph. b.

21.

lvs. lib. 4

cap. 20.

8 *The Genealogie of Protestants*  
ricke and practise of their doctrine  
reformed: But this deuise wil not  
frame, because it hangeth together  
like ropes of sand; for if the said my-  
sterie of reformation doth importe  
à restitution of the light, & substāce  
of faith, which (as most of their  
Rabbins say) lay corrupt & extinct  
for the space of many ages, vntill  
Luther their great Apostle, by his  
ingenious inuentions imbeazeled  
à glimpe of illuminatiue qualitie  
from heauen, like as the poets faine  
of Prometheus; then is it contrarie  
to the whole current of scripture,  
wherin both the predictions of Pro-  
phets, the promises of Christ, and  
the testimonies of the Apostles do  
abundantly conuince the perpetui-  
tie, and neuer<sup>a</sup> failing continuance  
of the church & faith of Christ, vn-  
till the worlds ende. But if the said  
reformatiō doth signifie an amend;

<sup>a</sup> *Isaia 2.*  
*Math. 16.*  
*& 18.*



*The Hereticks of the first age.* 9

ment & correction of manners, ceremonies & circumstances; let the whole earth iudge how farr this motion of theirs misseth of it center, fith the authours & pretēders thereof haue filled all corners of the Christian world with disorder, vice and confusion. This old hereticke, notwithstanding his forsaide glorious pretence of reformation, was so deeply plunged into the filthie puddle of sensuallitie, as he<sup>a</sup> condemned the obseruance of chastitie vnto all to priests and chergie-men in his daies: the exercise of the same Angolicall vertue is so odious to the libertine spirit of moderne Sectaries, as they enter in conspiracie with Simon Magus to procure the abolishing therof; yea, the colonells of their sect did so burne in flames of veneric, as they tried the effect of the said Hereticks doctrine, by viola-

<sup>a</sup> *lego lib.*  
1. c. 10.

10 *The Genealogie of Protestants*  
ting their vows of perpetuall cha-  
stite & single life, & liued in conti-  
nuall sacrilege with Nuns.

a 2ren. lib  
L. cap. 20  
Clemens  
3. vocag.

And as for saluation, this arch-  
hereticke promised the attaynement  
therof to his disciples, by the sole  
efficacie of grace, without the con-  
currence of free-will, or the exer-  
cise of good works; yea, he con-  
demned that facultie to exile: which  
two positions of Simon Magus  
his heresie, to witt, that a man may  
be saved without good works, &  
that our soule is despoiled of that  
ornament of free-will, are the two  
maine pillars, wheron the whole  
frame of the edifice of protestant  
religion doth stand.

The power of doing miraculous  
works, wherewith Christ Iesus endued  
his spouse, the Catholicke church,  
to the comfort of Catholiks, the  
confusion of hereticks, & to the

*The hereticks of the first age.* II

amazement of the whole earth,  
was but iugling <sup>a</sup> and impostures, <sup>a Item. ibid</sup>  
that issued frō the Angell of darke-  
nesse in this old wanderers con-  
ceit: which sinister imputation &  
slander, is repeated by the new Si-  
monists of our daies, who when  
they behold the manifold miracles,  
and wonders, that are dailie exhibi-  
ted in Gods church: yea, such stu-  
pendious effects; as surpasse the  
spheare of actiuitie allotted to natu-  
ral causes, do referre all to micro-  
mantie, sorcerie, and sottise co-  
uenants with the common enemy  
of mankind.

Neyther did he sticke to expose  
to sale and common vent, sacred  
<sup>b</sup> things: which vice, and ynchristian <sup>b Epiph.</sup>  
dealing, is growen so frequent, and <sup>bist. 21.</sup>  
ordinarie with the whole crew of <sup>Aug. b. 1.</sup>  
new ghospellers, as their auaritious  
appetit is not content with the day-



12 *The Genealogie of Protestants*  
lie exercise of Simoniacall con-  
tracts, but even they suppress and  
abolish all tokens of difference and  
distinctive notes, that (by the orde-  
nance of God, or man) are deter-  
mined betweene sacred, & pro-  
phane things.

Lastly, Simon denied, that this  
theatre of nature & mans habitacle,  
the world, was created by the power-  
full hand of Almighty <sup>a</sup> God. And  
<sup>a</sup> Epiph. <sup>ibid.</sup> Calvin, the great Apostle of Gene-  
<sup>Aug. ib.</sup> ua, to concur with him, vttered  
the same blasphemie; saying; God  
<sup>b</sup> Cal. lib. <sup>adversus</sup> the sonne is not properly Creator of  
<sup>1. p. 19.</sup> heaven, & earth, if we regard the  
<sup>24.</sup> distinction of persons, that is in the  
blessed Trinitie: <sup>b</sup> so be.

OF THE HERETICK E  
Cerinthus and his sect.

C A P. III.

**E**X T after Simon Magus,  
Cerinthus stepped forth,  
denouncing warre; & ho-  
stilitie, against the church of God:  
he is paralell to protestants in most  
points of their heresie: and first in  
that he maketh those capable of  
saluation, that dye without <sup>a</sup> baptis-  
me; for moderne Sectaries do so  
vilipend the vse of that holy sacra-  
mēt, as they think it nothing auaile-  
able, eyther to remission of sinnes  
in this life, or the attaynment of  
eternall felicitie in the next; and  
theyr infants (forsooth) are indued  
with Gods sanctifying grace in their  
mothers wombe, & consequently

Epiph. 6.  
28. prope  
initium

14 *The Genealogie of Protestants*  
do stand in no neede of the ele-  
ment of Baptismall water, to wash  
of the staines of originall sinne.

*Epiph.*  
*ibid.* Secondly, he sett so lowe a price  
vpon that holy sacrament, as he  
brought the same within compasse  
of comparison, with the Iewes<sup>a</sup> cir-  
cumcision; allotting to both, but  
an equall measure of perfection;  
nay, the old and new lawe he laid in  
equall balace of perfection, which is  
the sense, & substance of the prote-  
stants doctrine, concerninge the same  
matter, who denie the sacraments  
of the lawe of grace any prerogatiue,  
about those of the law of<sup>b</sup> Moyse.  
*Cal. lib.*  
*4. c. 14.*  
*§. 23. &*  
*lib. 2. c. 10* Cerinthus also sought to robbe our  
B. Lady of her due praise & renowme,  
of perpetuall virginitie, puritie, &  
sanctitie; virginitie (Isay) the com-  
mon theame of her commendations,  
by ancient writers; who celebrat, &  
eternize her memorie in that be-



*The Hereticks of the first age.* 19

halfe, in most passages of their  
worthie monuments of learning.  
The same Cerinthian dregges of  
diabolical malice, are disgorged by  
the whole sect of our new Cerin-  
thians, against the indefiled puritie,  
of the blessed mother of<sup>a</sup> God: for  
what synagogue, what consistorie,  
what residence of Protestants, doth  
not ring and resounde with the  
repetition of the same lecture, of  
Cerinthian heresie? nay they, score  
vp a number of deadly sinnes, vpon  
that vessel of election, that ta-  
bernacle of the holy ghost, that pa-  
terne of perfection, that fountaine  
of all goodnes, ô blasphemie, ô im-  
petic!

<sup>a</sup> Martyr  
in Deth.

4.  
Beda in  
thes. 9. ex  
29. extant  
tomo 3.  
operum  
eiusdem.

## OF THE EBIONITES.

## C A P. IIII.

a Epiph. b.  
St.  
Hieron:  
cat in 10.  
bas.

**T**H E principall motiue wherupon S. Iohn was induced to compile, and sett foorth that excellent worke of his diuine reuelations was only, to confront, and confute, the whole summe of Cerinthus, and Ebions erroneous opinions;<sup>a</sup> which two arch-heretickes, did iumpe in full vnitie, & correspondencie of pernicious doctrine.

First Ebion went about to breath life, and spirit, into the buried carcasse of Iewish ceremonies, denying, that wee enioye the veritie, & substance of shadowes and figures, that were exhibited to the Iewes in the old testament;<sup>b</sup> which also, is  
an ar-

*The Hereticks of the first age.* 9

An article of Caluins beleefe, who  
marching arme in arme with Ebion,  
in the same race of Iudaisme, is not  
only content to giue a deadly blowe  
upon the holy Eucharist; voyding,  
and mayming the same of the ve-  
ritie, and substance, which the  
Manna & diuers other types of  
the law of Moyſes, prefigured it  
should containe; yea, and to re-  
duce that noble Sacrament, to the  
sterile condition, of a bare and  
naked signe or ſcale, but also he is  
carried away, with rage of paſſion,  
to that extremitie of errour, as he  
ſtriueth euery where, to diſparage  
the new teſtament, by extolling the  
priuiledges of the law of Moyſes,  
aboue the dignitie, prerogatiues,  
and eminencie therof; and laſtly,  
deliuereth his Iudgement thus; *the*  
*Iſraelites* (ſaith he) *were made equall*  
*unto vs, in the priuiledge of Gods covenants;*

*Cal. l. 4.*

*infl. c. 17.*

*Ibid c. 19*

*to 10.*

*Cal. lib.*

*2. c. 10. §.*



18 *The Genealogie of Protestants*  
 our Lord imparted to them the same sym-  
 boles, and figures, that he did to vs;  
 neither (saith he) must Christians think  
 to surpassse the old Israelites, in the prero-  
 gative of Baptisme, neither can the diffe-  
 rence, assigned by Schoole-men, betwene  
 the Sacraments of the old, and new law,  
 stand in reason; to witt<sup>r</sup>, that the former  
 do conferre grace, by way of present  
 payement, and the other do shadow the  
 same only: furthermore (saith he) the  
 Apostle maketh Iewes equall vnto vs in  
 sacraments, without leauing the least  
 aduantage of perfection to our part;  
 neither (saith he) is it lawfull to attri-  
 bute more to baptisme, then the Apostle  
 doth to circumcision, which he calleth à  
 seal of iustice!<sup>a</sup> hitherto are the Iu-  
 daicall wordes of Maister Iohn Cal-  
 uin. But as it is easie to add to other  
 mens inuentions; so these grounds  
 of Iudaisme, being laid by this  
 ring-leader of Protestants; there

<sup>a</sup> Cal. lib.

4. c. 14. §.

5.

*The Hereticks of the first age.* 19

rose of late in England, a puritan  
minister named (Iohn Thraske)  
who being trayned vp in Caluins  
choole, stilly maintained that the  
differences assigned in the old law,  
betweene cleane, & vncleane meats,  
was not as yet abrogated, or that the  
translation of the festiuitie of Satur-  
day; to the euer memorable day of  
our Lords resurrectiō, was lawfully  
determined; with an Iliad of such  
Iewish fancies; and this, with the  
perdition of many simple peo-  
ple, that cleaued to his part, vnder  
pretence of warrant from the word  
of God, which is the customarie vi-  
sarde, that serueth all heretickes, to  
disguise the monstrositie of their  
nouell imaginations.

Ebion also, sett foorth strait  
prohibition, and defence to all per-  
sons of what sect, or qualities so  
euer, to make profession of virgi-

20 *The Genealogie of Protestants*  
nitie, & chastitie, and so went about  
to enforce all humane kind to en-  
ter into the estate of <sup>a</sup> mariage ;  
great absurditie doubtlesse; yet is it  
very acceptable to the vnbridled  
wātōnes of moderne Sectaries, who  
semightie champion Iohn <sup>b</sup> Caluine  
doth knawishly call the obseruance  
of that vertue *à meere folly, the choise*  
*wherof* (saith he) *is not in our hands,*  
*and who maketh profession of it doth*  
*runne headlong into perdition; yea* (saith  
he) *their eares are so stopped with the in-*  
*chantments of the diuel, as they thrust*  
*themselves into the snare of professed cha-*  
*stie, wherein they are held so fast, as they*  
*haue power, to get out of that pernicious*  
*pitfall.* And whereas, S. Hierom pre-  
ferreth the profession of this vertue  
before wedlocke, this new ghos-  
peller controwlēth that holy, and  
learned doctor, for the same saing,  
*that he therein bewraied, à manifest signe*

<sup>a</sup> *epiph.*  
*h. 30.*

<sup>b</sup> *cal. in*  
*Math. 19.*



*à peruerse, and maligne disposition;*  
Thus; the great Apostle of nouell  
reformers, doth inueigh; & reuile  
the holy vertue of chastitie, mi-  
scarrming the same à snare of the  
diuell, à signe of à peruerse dispo-  
sition, à pittfall, à charme, and the  
like, which, the venerable senate of  
ancient fathers, and holy Scripture  
do stile, an Angelicall vertue, and  
state of perfection: is not this à de-  
formed spirit of reformation?

Ebion also, was at so lowe an ebbe  
of vertue, as he licensed his Secta-  
ries, each one to frame his life, and  
actions to the prescript of his owne  
sense, and .fancie: the same method . *Epist.  
b. 30.*  
is obserued by Protestants, in the  
course of their disordered disci-  
pline; for it passeth for à maine  
principle of diuinitie in Caluins.  
schoole, that sole faith iustificieth,  
without good works; so that

22 *The Genealogie of Protestants*  
albeit you embroile your countries  
with ciuill dissensions, and vper-  
roares, embrew your hands in the  
bloud, & slaughter of the innocēt,  
& spend out the whole race of your  
life time in the continuall exercise  
of mischief, and wickednesse, vntill  
the last period therof; yet if you lay  
hold vpon the merits of Christ,  
with the hand of faith, no sinne of  
yours is punishable by the rigour of  
Gods diuine iustice, all exercise of  
good works, are but impieties &  
meere impeachments to Gods ho-  
nour. Thus these new men, turne  
good to euill, & euell it self being  
fensed with the shield of faith, stan-  
deth at defiance with Gods iustice,  
so as, by the tenour of this doctrine,  
permission is geuen to all men, to  
do what they list, and like best.

Lastly this old heretick was ac-  
customed to deprave and disguise

*The hereticks of the first age.* 33

the same text of Scripture (for many  
entire books therof, he chopped  
f) which he was content should  
asse for canonicall and currant: <sup>a Epiph.</sup>  
ice, so incident to the Sectaries of <sup>ibid.</sup>  
ur time, (who do also clipp of <sup>Irwin. lib.</sup>  
many entire volumes of holy writt, <sup>1. cap. 26.</sup>  
the books of Tobie, of Iudith;  
the second of the Machabees, &c.)  
and what soeuer authoritie of  
Scripture they can not so well ac-  
commodate to their owne errour,  
either out it goeth without re-  
demption, or certes they disguise  
the same in such manner, as if some  
one, that had beene trained vp in  
Caluin, or Luthers schoole, had  
vttered the same. I could alleage  
many presidents of that nature,  
but one, or two shall suffice; The  
ministers of Geneua translate the <sup>b Matth</sup>  
words of Christ at his last supper <sup>26.</sup>  
(*hoc est corpus meum*<sup>b</sup>) my bodie is <sup>Mar. 14.</sup>  
<sup>Luc. 22.</sup>  
<sup>Cor. 12.</sup>



## 24 The Genealogie of Protestants

<sup>a</sup> Beza  
annot. in  
act. 2.  
edit. an.  
1536.

<sup>b</sup> Isai. 15


here; contrarie to the sound, sense  
and substance of the speech, as it  
lieth in the text And <sup>a</sup> Beza without  
scruple of falsefying doth offer  
the like iniurie to the Psalme of  
Dauid, translating ( *anima* ) for à  
carcasle; and ( <sup>b</sup> *infernus* ) for à graue,  
in this sentence ( *quoniam non derelin-  
ques animam meam in inferno.*

---

## OF THE HERETICKES called Nicolaites.

### C A P. V.

<sup>c</sup> Apoc. 27  
14. 15.

 His impure sect of here-  
tickes, whose peruerfitie  
prouoked the patience of  
almightie God to indignation, as  
S. Iohn testifieth in his diuine re-  
uelations, came in the flanke, or  
rereward of this first batle of the  
diuell his first-hyred champions,  
labouring with might & maine, for

the establishment of à communal-  
tie of viues in the commonwealth  
of Christ, and contesting also, that  
without the daily exercise of carnall  
copulation; it is impossible for any  
person to attaine to the inheri-  
tance assigned to Gods chosen ser-  
uants, in the other world: which  
humour of brutish Venerie, is so  
predominant ouer Luthers fancie,  
and appetit, as he blushed not to  
open his mouth to the vtterance of  
this Epicurean absurditie, in à ser-  
mon made by him of mariage,  
vpon the yeare of our Lord 1522;  
<sup>a</sup> as I cannot be (saith he) but à man, so is  
it impossible for me to liue without con-  
iunction with à woman; and in like  
manner, as thou (ô woman) may not be  
other then à woman, so must thou of neces-  
sarie enioye the companie of à man, for  
the choice or resolution of that mutuall  
coniunction, is not subject to our will, but

<sup>a</sup> Epiph.  
<sup>b</sup> 1. 6.

<sup>b</sup> Extas  
to 5. oper.  
Lash.

26 The Genealogie of Protestants  
is à thing necessarie by order of nature,  
that man must be associated to woman,  
and woman to man; for the word pro-  
nounced by the mouth of almighty God  
(increase, & multiplie) is not à precept,  
but it is more then à precept, to wit, à di-  
vine worke, that cannot be hindered, or  
omitted, by any indeavour of ours; but  
it is as needfull, and necessarie for me, to  
performe the same, as it is, that I am à  
man; yea, it is more needfull to accom-  
plish that deuine worke, then it is either to  
sleepe or wake, eate or drinke, lue and  
breathe. Hitherto Luther, condem-  
ning (as you see) all mankinde of  
venerie, and whooredome, con-  
trarie to the testimonie exhibited  
by daily experiēce in many virgins,  
who obserue their profession of  
vowed chastitie, vntill the last pe-  
riod, or limit, of their life; and in  
married womē also, who during the  
absence of their husbands, do keepe




their bedds vndefiled; is not he (trow  
you) à likely man to reforme reli-  
gion, who maketh himself and all  
others the true bondslaues of  
Cupid.

---

OF SVNDRIE OTHER  
*heretickes that lived in this  
first age.*

C A P. VI.

 O w to draw to an ende of  
this suruey, of the first cen-  
ture of Christian yeares, we  
will obserue the corespondence, &  
agreance of some three, or foure  
other hell-houndes, that infected  
the world, with the plague of here-  
sie in those times, had with our mo-  
derne make-bates, in some points  
of ther pestilent doctrine: and first à  
• The bute sought to stifle the church

*• Nicoph.  
lib. 4. c.  
7.*

28 *The Genealogie of protestants*  
of God in her infancie & this only  
vpon occasion, that his ambitious  
designements , & projects for à  
byshopricke did not sorte to effect  
as he desired. Alexander surnamed  
Ærarius, which is englished à copper  
smith caused some discord in the  
harmonic of Christian religion,  
spurned against S. Pauls <sup>a</sup> iniun-  
ctions, and ordinances, and vttered  
some tearmes of blasphemie ; for  
which misdemeanurs he was con-  
trouled, & anathematized , by the  
said Apostle. Hymeneus, & Phile-  
rus auerred, that the resurrection of  
the flesh ( the time wherof is deter-  
mined by the Scripture to come at  
the end, & consummation of the  
world ) is alreadie atchiued and past;  
for which rauinge illusion, he was  
chastised by S. Paul with the same  
rod of spirituall <sup>b</sup> correction ; these  
are the groaping darknes, that ob-

<sup>a</sup> 1. Ti-  
moth. 1.  
& 2.  
Timot. 4.

<sup>b</sup> 1. Ti-  
moth. 1.  
2. Tim.  
3.

*The Hereticks of the first age.* 29

scures the face of Ægypte, that in-  
ueagle the eyes of moderne Secta-  
ries: for why do many of our clear-  
gy-men runne out of Hierusalem,  
which is the Catholicke church, to  
worship Ieroboams calves in the Sa-  
maritan synagogue of Protestants?  
because that, like to Thebutes, they  
gaze on golden hoapes, and can-  
not compasse them; why doth  
euerie pedanticall grammarian,  
euerie tinker, and old trot of the  
Protestants sect, deuise new glosses  
vpon the Scripture, and grow  
refractorie against their annoin-  
ted substitutes, and Catholike  
pastors deputed by God? because it  
passeth for à generall axiome  
amongst Protestants, that if à man  
can distinguish the characters of  
the alphabet, and knoweth the  
elements of reading, then is he à do-  
ctor in Israel, an acute interpre-



### 30 *The Genealogie of Protestants*

ter of Scripture, as the old heretick here  
Alexander thought of him selfe: did Iuda  
not Caluins pensill limne out the  
full proportiō, & feature of Hyme-  
neus, and Philetus his heresie? for  
he saith, *wee neede not to stand in feare,*  
*that our sinnes any more shall come to be*  
*iudged by God*, which is as much in  
effect as to denie the resurrection &  
the iudgmēt, that shal ensue therup-  
pon; or to affirme that the same is  
alreadie past, as the fore-mentioned  
heretickes did contelt and a vouch;

Cal. bar.  
in Math.  
27.

### *The Epilogue.*

**I**N this smal summarie of these  
first begotten heresies, you may  
contemplate (Christian reader) as  
in à mirrour, or loking-glasse, the  
source and sea, whence this deluge  
of errours, that ouerwhelme Chri-  
stendome, haue flowed; for Iudas  
his hart was the lerna, or denne  
wherin the many headed hydra of

*The Hereticks of the first age.* 31

Hereticke heresie was ingendred by the diuell;  
He: did Iudas (Isay) the paterne of treache-  
t the ie, the mappe of impietic, the mo-  
yme-ument of eternall infamie, is the  
? for first parent, and authour of our mo-  
feare, derne heresie: for who taught the  
to be Protestants, that Christ Iesus is bo-  
ch in die is not really present, in the holy  
on & sacrament of the alter? Iudas the  
crup- traitour. Who armed their tongues  
ne is with cauills and calumniations  
oned against the miracles, that are daily  
ch; done in the Catholicke church?  
these Simon magus; who perswaded them  
may to destroy libertie of free-will? Si-  
) as mon Magus; who incited them to  
the vilipend Baptisme, to raile, and re-  
uge uile our B. Ladie? the Archhere-  
hri- ticke Cerinthus; who hath filled  
das their books, and pulpits with many  
ne articles of Iudaisme, and incensed  
of their whole synagogue against the  
profession of virginie, and chasti-

32 *The Genealogie of Protestants*  
tic? the arch-hereticke Ebion You  
see then how the platforme of Pro-  
testants fond religion, was pre-  
scribed, & practised by these old  
dogmatists, who were condemned  
and accursed by the primitive  
Church of God, & consequently  
theyr tribes & progenie the Prote-  
stants, Puritans and Browneists are,  
liable to the same bane & condem-  
nation, being they are attaynted &  
conuicted of the same peruersitie,  
impietic & heresie.

OF THE



OF THE  
HERETICKS  
OF THE SECOND

AGE

C A P. I.

**S**ATURNINVS, otherwise  
called Saturnilus, who  
cleaved to Simon Magus  
in most points of his fond innoua-  
tions, was one of the first that went  
about to extinguish the light of  
Christian faith in the very entrance,  
or beginning, of this second cen-  
tury. His sinceritie of dealing and  
conscience, was called in question,  
for corrupting the text of Scrip-  
ture, and specially, he was argued of  
malignitie, for mangling the pas-  
sage of the booke of Genesis: *Facia-*  
*mus hominem ad imaginem & similitu-*

a. 12. p. 6.  
bar. 23.

C

§4 The Genealogie of Protestants T  
*dicem nostram*; let vs make man  
 our owne image, & likenes: when  
 he thrust out the word (<sup>a</sup> our) the  
 by, the better to accommodate the  
 sentence, to the peruersitie of  
 priuat apperite; a vice (in sadnes  
 so incident to the Sectaries of our  
 time, as euery man may clearly per  
 ceau, they inherit their fore-fathers  
 spirit, of falsifyinge and abusing  
 Gods holy word; for they do not  
 only clipp off words, sentences, &  
 chapters, of holy writt; but also  
 they maime, & abridge the same, of  
 many entire volumes, and books  
 yea, whatsoeuer is not Suitable  
 to the reason of their fanct for the  
 time, they quite condemne to exile  
 as Doctor Rhcnolds, a puritan  
 doth partly acknowledge, in the  
 conference, or disputation, that  
 past at Hampton-courte, betweene  
 the Protestants, and the Puritans of

**The Hereticks of the second age. 35**  
man in England; upō the yeare of our Lord  
when 1534. whereof; the kings maiestie,  
(the) being there present, was supreame  
the judge, and moderator; whose defi-  
of his sentence delivered in that as-  
adness assembly, is set downe, by the said  
of our urbane Doctor, in those words:  
ly per as much as his maiestie (saith he) had  
the same not one good translation of the  
possible set forth in English since his com-  
to coming into England, and that he took  
ces, of that of Geneva; so he the worst of all  
also the rest; the marginall notes thereof, being  
me, of in his iudgement } both partiall, false;  
books seditious, and strongly tending of enter-  
itable prizes; proceeding from a peruers and  
or the dangerous spirit; there should be an vni-  
exile forme translation of the bible published,  
itane in such manner and forme, as he then  
n the prescribed: So his maiestie. What  
that by, you may gather, how directly  
eene the whole table of moderne Secta-  
ns of ries, do trace theys ancestors and





*The Hereticks of the second age.* 27  
 of God: for the ordinat<sup>ie</sup> malice of  
 such men, doth passe no further;  
 then only to chopp off, either senten-  
 ces, or Chapters; or at the most, some  
 volumes therof; but Carpocrates, at  
 one clappe, did make riddance of <sup>Epiph. b.</sup> 27.  
 the whole old Law, or Testamēt; ther-  
 by, breaking the ice, to Protestants  
 innouations: whose great Prophet  
 Luther hath taught out of his Chaire  
 of pestilence, that the commaunde-  
 ments of the Decalogue, which are  
 the pith & marrow of the said old  
 testament ) are without the compasse  
 of a Christian mans dutie; the obseruan-  
 ce therof being no waies required at our  
 hands. God (saith he) hauing enioyned  
 nothing in the law of grace by the way  
 of a precept: which being the true  
 drift of Carpocrates his malicious  
 intention, is handled & vnfolded  
 by Calvin with greater perspicuitie  
 of speech, when he saith: the principall

a Luther  
 sermons  
 de Moysē.

b Luther  
 in praef.  
 noui Te-  
 stamenti.

cal lib. 3.  
 cap. 19.  
 §. 2.

38. The Genealogie of Protestants  
point of Christian libertie doth consist in  
this; that the consciences of the faithful,  
While they seek for trust and confidence  
of their justifications with God, do lift  
up and erect themselves above the law of  
God, and quite forgett the righteousness  
therof. Hitherto Calvin; maintay-  
ninge this old Heretickes quarelle,  
& teaching his damnable doctrine.

Eph.  
her. 27.

The second point, wherein Car-  
pocrates doth Symbolize with pro-  
testants is, that he held our Saviour  
for the sonne of Iosephe, wholly  
compact of the same qualities,  
conditions, and indowments of  
body and soule, that befall to other  
men, by the ordinarie benefit of  
nature or grace; save only that he  
allowed him a preeminence, or pre-  
rogative of extraordinarie vertue,  
& innocencie of life. This (I say) is  
the filthy puddle & pestilent sinke  
of impietic; whence Calvin drew



The Hereticks of the second age. 39

these filthy vapours of blasphemie,  
that he breathed out against the  
abe immaculat Christ Iesus, whose  
life and actions he chardgeth with  
such a numberles multitude of abo-  
minable sinnes, as no malice of man  
can counterpoise the grauitie and  
enormitie of so wicked, & miserable  
an estate: the curse of God, saith he, <sup>Cal. ad Gal. 3.</sup>  
that lighted vpon vs for our offences, was  
laide vpon Christ; so as he became thereby  
not only accursed, but which is more, he  
was made a curse in self, for our sakes;  
for it signifieth that the maledictions  
due to all men for their offences, were in  
him only contained, and summed vp. So  
Caluin; and Luther, in like manner  
spueth out a whole flood of repro-  
ches & slanders against Christ Iesus.  
All the Prophets (saith he) did foresee  
in spirit, that Christ should be the grea-  
test theefe, murderer, robber, adulterer,  
& sacrilegiā, in all the world. And in this

Luther.  
comment.  
2. in Gall.  
3. rom. 5.  
Editione  
Vuisemb.  
an. 1554.  
fol. 314.

## 40 The Genealogie of Protestants

former homily of Baptisme, he saith: The sinnes of all men were so laid vpon the shoulders of Christ, as he became thereby, the most greivous sinner, and the only transgressor on earth; So that beside him, there was none other to be found; & soone after, he addeth; Sith therefore Christ is so great a sinner, he hath neede of Baptisme, wherby to obtaine remission of his sinnes. So Luther. ô horrible blasphemy, ô hainous impietic, is this the Spirit of Christian zeale that Luther pretended, vpon his first actes of hostilitie against the Church of God? he commeth to illuminate the darknes of the world, and yet indeuoreth to Eclypse the bright-shining sunne of iustice, Christ Iesus, by the interposition of so many terrestrial; nay, infernal, imperfections. Let the world iudge, whether this be the true spirit of reformation or not.

But to returne againe to Carpo-

**The Hereticks of the secte of the Anabaptists:** Having laid these, & other  
the like pestilent principles, of fast-  
ning fondnes, he proceeded by  
order of consequence, to affirme,  
that to yeald and consent to every  
foule suggestion of our peruerse  
appetite, is no wayes repugnant to  
the dutie of perfection, required by  
the tenor of Gods holy law in a  
Christian conscience, which is the  
true sense & meaning of the licen-  
tious doctrine of Protestants; for if  
the obseruance of Gods holy law, &  
the execution of his precepts doth  
inuolue a meere impossibilitie, to  
humane forces; though ayded by  
Gods grace (as they say) and that  
of the other part, al our workes are  
soiled with the malice of sinne, and  
that we want libertie of free wil, (as  
they say) wherby to direct our actions  
according to the prescript of rea-  
son; it followeth by vnauoidable

Epiph. h.  
27. Aug.  
h. 7.

Gal. Har.  
in Math.  
22. & in  
Luc. 10.  
& 11.  
2. in 1.  
cap. 7.  
§. 5.



42 *The Genealogie of Protestants*  
necessitie of good consequence  
that either no workes, actions, or  
exercises are lawfull: or that it standeth  
with integritie of conscience,  
to wallowe in the dirt of worldly vanities,  
and carnall pleasures.

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## OF THE HERETICK *Valenti.*

### C A P. III.



VALENTINE, the valiant  
champion of the diuel,  
came foorth, armed with  
heresie, insulting against the ho-  
stes of the God of Israel, & assailed  
our blessed Lady, robbing her of  
the mother-hoode of Christ who,  
(said he) did assume no flesh of her but  
passed through her wombe, as through a  
chanell, or cleft; Thus did Valentine  
giue a president of impietie, to the  
Sect of Anabaptists, a branche of

*Epiph. b.  
37. Aug.  
b. 12.*


*Staphilus  
lib. de cō-  
cordia dis-  
cipulorū  
Lutheri.*

The Hereticks of the second age. 43

the protestant Synagogue, to pa-  
sonize this article of his owne he-  
retic.

## OF THE HERETICAL Sect, called Gnosticks.

### C A P. I V.

 His impious swarme of he-  
reticks were ingendred, in  
the pestilent dunghill of Va-  
entinian impietic, they taxed the  
nature, & essentiall constitution of  
creatures, with an impuration of in-  
nate perversitie, which is nothing  
dissonant from Caluins principles;  
all those (saith he) are subiect to the sen-  
tence of damnation in regard of theyr na-  
tural cōstitution, whom our Lord hath pre-  
destinated to death. And soone after;  
theyr nature of it selfe (saith he) leadeth  
them to damnation; And lastly, he  
addeth; the diuelt is wicked, and mali-

Aug. b 6.

Caluin.

44 *The Genealogie of protestants*

*cions by nature.* So Calvin brought  
à great part of Gods creatures  
within compasse of the Gnōsticks  
harsh censure.

*Epiph. b.  
26.*

Furthermore, this pernicious  
Sect, was so indulgent, to their pas-  
sions, & inordinat appetits, as they  
quite reprov'd fasting, so anima-  
ting the ghospellers of our dayes,  
to condemne the obseruance of  
such austerities, and mortification,  
whose Ministers are in choler, that  
any such thing should be once  
mentioned; yea abstinence from  
flesh, vsed by Catholicks vpon fry-  
dayes, and Saturdayes, (in their  
opinion) doth saue of supersti-  
tion; and is too hard for those deli-  
cate companions; nay, al kind of  
austeritie, and mortification, wher-  
by concupiscence is bett downe, and  
tamed, and the flesh is subdued to  
the domination of the spirit, (which



The Hereticks of the second age. 45  
sin deede à souveraigne antidote  
against the infection of sinne) is  
censured also by these men, to con-  
taine much impietic; what is more  
absurde? v.

The Gnostickes did also inde-  
uoure, to colour and cloake the  
manifold fopperies of their drea-  
ming illusions, with à pretence, &  
vaines shew of illuminatiōs, and re-  
uelations from heauen: which is the  
same vizarde, wherwith the Proce-  
stants do serue themselves, to dis-  
guise, the fondnes of their proce-  
dings, in matters of religion: as for  
example, if you demaund, what war-  
rant they can allledge for their reli-  
gion, they wil answer: they can  
produce the word of God, but if you  
urge, them, that the scripture of  
it self is indifferent and liable to  
diuersitie of expositions, and how  
then can they assure themselves,

46 *The Genealogie of Protestants*  
that they finde out the true sense,  
meaninge, & interpretation thereof.  
Theyr only refuge in that case is, to  
relie vpon imaginarie reuelations  
from God: yea the holy Ghost is  
mewed vp in the closet of their  
hart, who reuealeth vnto them all  
sorte of truth and veritie: They did  
also charge Christ Iesus, with or-  
dinarie ignorance, or idiotic; sur-  
mising, that he was trained vp to  
litterature in the Schoole of some  
iudicial teacher wherein (say they) he lear-  
ned the elements of reading; and recei-  
ued instruction; how so it distinguisheth the  
character of his alphabet. Thus these  
old Hereticks mislead Caluin, by  
the bias of erroneous doctrine, to  
approache Christ Iesus with imbeci-  
lie of iudgment, and lack of know-  
ledge.

*D. Irena.  
lib. 1.  
c. 17.*

*Caluin in  
Mat. c. 2.*

OF THE HERETICKS  
called Prolamaids.

C A P V.

~~These~~ His sect were condemned  
of heretic for holding that  
the commandments of the  
Decalogue are impossible; & that  
our forces though supported by  
the supernatural assistance of Gods  
grace do alwayes faile or founder  
vnder the yoke of the law: & this  
impossibility they determined in  
case of marriage. The Protestants  
renew the same imputation of ty-  
rannie against Almighty God; de-  
termining the impossibility of his  
law in case of concupiscence. Nay  
our yong generation of Irish puri-  
tans did spill all theyr art & sophisti-  
cated skill, in going about to de-  
fend this old heretic at theyr com-

Epiph.  
bar. 33.

Cal. lib  
2. 5. 7 9. 5



48 The Genealogie of Protestants

mencement in Dublin vpon the  
yeere of our Lord 1419. yet our Sa-  
uiour Iesus Christ doth inuite all  
mankind to the obseruance of his  
commandements vpon full assu-  
rance to the contrarie: Come to me  
all ye (saith our Lord) who labour &

Matth. 11

are burdened, & I will refresh you &c.

for my yoke is sweet, & my burden light:

psal. 118.

yea the Royall Prophet Dauid glo-  
rieth in the obseruance of Gods

comandements: I remember the way (saith  
he) of thy commandements, o Lord, when

1. Ioh. 5

thou dedest dilate my heart, to which I  
add S. Iohns testimonies, saying:

This is the charitie of God, that we keepe  
his commandements, & his comman-

dements are not heauie. & to omit ma-  
ny other authorities & testimonies

that ouerthrowe & confute this he-  
reticall sophistrie, we will onely ap-

peale to S. Augustins iudgment of  
this matter, who defineth & resol-

ucth

The Hereticks of the second age. 49

with this question: clearly against  
our new borne reformers. God (sayth

he) doth not command things that are  
impossible. So as the Protestants by

Aug. lib.  
de nat. &  
pva. cap.  
43.

standing against the same do give

the flat lye to Christ, to the Apostles,

to the Prophets, & to the Pastors &

Pillars of Gods primitive Church.

But albeit our English & Irish Pu-

ritans do shew themselves men of

very vnworthy respect in the treatie

& vsage of Christ, & his Prelats, yet

I am sure, they will not contest a-

gainst the kings maiestie, whom

they are content sometime to ac-

knowledge, for supream head of

the Church, he then delivereth the

contradictorie to theyr detestable do-

ctrine in his commentarie vpon our

Lords prayer printed at London the

yeere 1619. saying, that no com-

mandement of God is impossible,


yea, that it is a playne blasphemie to

D

50. *The Genealogie of Protestants*  
charge any of the precepts of the  
Decalogue with an impossibilitie  
and whether shall we beleue the  
heard; or the flock, the head or the  
bodie; lettes his maiestie iustifie  
his assertion by very pregnant rea-  
sons that demonstrat rare wisdom &  
learning, well becomming so eagle-  
eyed a Monarck.

OF THE HERETICKS  
called *Marcits*.

C A P. VI.

 H I s sect offered their ser-  
uice to the diuell, to bat-  
ter & beate downe the  
Church of God, that is built vpon  
an impregnable rocke; their rig-  
leader & collonell called Marke, had  
alwaies the diuell at hand, by whom,  
he was directed, how to play the pro-

*Epiph  
har. 34.  
Iren. lib.  
1.6.8.*



The Hereticks of the second age. 34  
her, & utter many wonderfull pro-  
dictions, being also, as S. Hieronimus  
witnesseth, wholly addicted to the  
studie of the arte Magicke and ni-  
romancie, which familiaritie, and  
correspondence with that infernal  
fiend, was renewed by Luther, the  
great Patriarke of new gospellers, *Luther. l.  
de missa  
primata.*  
about the settinge vp of his profane  
Synagogue of monstrous errors  
for he acknowledged in plaine and  
evident terms, that his first effectual  
motive, and resolution to impugne the  
holie Sacrifice of the masse, did proceede  
from the suggestion of the diuell. So Lu-  
ther.

Marke also was accustomed, to  
conferre the holy order of priest-  
hood, with all the spirituall iurisdic-  
tion appertaining therto, vnto  
sundrie women; not regarding the  
caueat deliuered by S. Paul against  
the performance of such offices by

*Iren. lib.  
1. cap. 9.*



Luther l.  
de missa  
primaria  
fol. 239.  
to. 7. p.  
Cal. lib.  
4. c. 19. §.  
28.

**¶ The Consistency of Protestants**  
persons of that fraille sexe; but Lu-  
ther and Calvin his true issue, do not  
only renew that error, but even  
amplifie the extent therof, far  
beyond the limits of the said Mark  
malicious intention: who blushed  
not to avouch, that the whole  
number of the faithfull are capable  
of priesthood, wherof doth follow  
by good deduction, and inference,  
that not only women, (as that old  
dogmatist did cauill) but also all  
sorts of men, and children, (nor-  
withstanding, any obstacle of im-  
perfection, or defect naturall, or  
morall in them, which is incompa-  
tible with the free exercise of such  
functions, as appertain to that spi-  
rituall office) are of requisite suffi-  
ciencie, to become priests, and dis-  
pense the misteries of almightie  
God.

OF THE HERETICKS  
Called Montanistes.

C A P. VII.

**M**ontanus the parent of this sect, mounting to the height of pride, and insolencie (that are euermore the originall causes of willfulness in heresie,) fel into the same extremitie of error wherō the Sectaries of our age do insiste, & ground themselves, especially, in the se three points. First, this Archheretick, with his impious Sect, made but light account to violate, and infringe, the inuiolable band of matrimonic, vpon euerie toylsome suggestion of their vnbridled lecherie. Secondly, Montanus did mangle, and corrupt the forme of baptisme in such sorte, as the councill of Nice was incited



# 14 *The Genealogie of Protestants*

upon occasion therof, to ordaine  
by the authoritie of that venerable  
assemblie there present, that who  
soever would yeeld to be reclaymed  
from Montanus his impious wand  
drings, should haue his baptisme  
reiterated, by participating of the  
new, the sacred font of regenera  
tion. Thirdly, this crewe of dogma  
tists held apostasie, and heresie for  
vnpardonable crimes: *the author*  
*wherof* (said they) *are vncapable of re*  
*mission of their sinnes, and quite irrecon*  
*ciliable to the loue, fauour, and grace of*  
*almightie God:* Seeking by this strata  
geine of Sathan, to dash out of re  
quest, both pennance, and confes  
sion of sinnes; these (I say) are the  
simples, whence the Sectaries of our  
time haue quintessenced the impure  
liquour of their errours, for as touch  
ing mariage; our Sectaries do hold  
the same methode of disorder, with

*Appolin.*  
*and*  
*Euseb. lib.*  
*1. c. 25.*  
*Philast.*  
*her. c. 30.*  
*Epiph. h.*  
*Theod.*  
*heret.*  
*Fabul. li. 3*

*The Hereticks of the second age.* 35  
daine the said old sect of hereticks, for  
crab with them it is growne to a comon  
whofome, to disanull marriage, v-  
ayme on euerie fond motion of their  
s wanton fancie; and to sett a face of  
prison honestie vpon that act of sinfull  
of the iniquitie, they vse to procure from  
their ministers, a thousand sorts of  
ogma diuorces; as in case of adulterie, of  
the forbesence, and such other occasions,  
without which wee see dayly put in vre in  
e of re their profane sinagogue. And for  
recon the abuse of Baptisme objected  
trace against the Montanists by the au-  
strat ancient Fathers, certaine it is, that Pro-  
of re testants are liable to the same impu-  
onfes tatio, sith they constitute the essen-  
re the tiall forme, of that sacramēt in a ser-  
of our mon, or in preaching to the people  
mpure the word of God, which is contrarie  
touch to the whole current of Scripture,  
to hold where it is recorded that the Apostles  
, with were inioined, to baptize, in the name

56 The Genealogie of Protestants  
of the father, of the sonne, and of the holy  
ghost. So as an invocation of the  
blessed Trinitie comprised in these  
words, and no sermon or declama-  
tion is prescribed, and determined  
for the essentiall forme of that Sa-  
crament. And as for penance, and  
confession of sinnes, no secte of he-  
reticks that euer breathed from the  
foundation, and establishment of  
Christianitie, were more spitefully  
bent against the exercise therof,  
then those of our times are; for,  
albeit the forsaide Sacrament was in-  
stituted by Christ & frequented by  
Christian people from age to age;  
being held by the ſoueraigne ſalue  
to cure the festered ſoars of sinne, as  
appeereth by the whole record of  
antiquities; & for exēples ſake, by S.  
Hyerós testimonie, who calleth the  
ſame *ſecūdam poſt naufragium tabulam*,  
the ſecond table (the ſecond meane

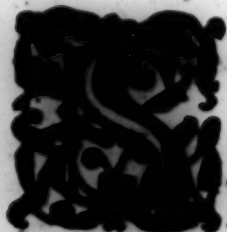


The hereticks of the second age (for  
for saluation) after shipwracke [of  
actuell sinne]: yet is the same so  
odious, and detestable in the eyes  
of moderne Ghospellers, as they  
condemne the vse therof, of meere  
hypocrisy and superstition, wherby  
it is made cleere, & euident, that the  
Euangelicall brethren of our dayes,  
do contract affinitie, in the very next  
degree of errour, with the fore-men-  
tioned old ones.

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O F T H E S E C T  
of Hereticks called Tarianists.

C A P. VIII.

 ONE, after the fore-  
mentioned troupe of tur-  
bulent make-bares, the  
hereticke Tarian, ring-leader of this  
sect, displaied the flagge of here-  
ticall insolencie, labouring with  
maine might for the subuersion of

✠ The Genealogie of Protestants  
 matrimonie which (said he) holdeth  
 but the same ranke of dignitie, with the  
 foule vice of fornication. Thus went  
 he about to reedifie Sodome, euen  
 in the midst of Hierusalem; which  
 sinister attempt is seconded by the  
 great Euangelist of the fift Ghos-  
 pell, Martin Luther; who authori-  
 zeth euerie one of his disciples, to  
 tell their wiues in plaine tearmes, in  
 case of contumacie, and disobedi-  
 ence to their husbands will, and  
 commaund, this: *If thou wilt not come*  
*(o wife) into my bedd an other shall sup-*  
*plie they come: if thou, who art the mi-*  
*stresse wilt not yeeld to my desire, thy*  
*bandmaide shall performe the same.* Hi-  
 therto Luther.

Luther.  
 form. de  
 matrim.  
 rom. 5.

Epiph. 6  
 46.

It passed also for currant diuinitie,  
 in the Tarianists Schooles, that the  
 Eucharist might be celebrated, in  
 the sole elemēt of water which pha-  
 naticall error hath got footing


in the protestants synagogue, vnder  
the patronage of their great pro-  
phet Bezas nouell imaginatiōs, who  
defendeth; that in case of penurie;  
where, bread and wine faileth,  
(which alone are made capable of  
Eucharisticall consecration, by the  
irrefragable authoritie of Christs  
institution,) any other meate and  
drinke may be turned to that vse:  
and consequently, water it self may  
supplie the defect therof, & become  
à sacramentall matter to the holy  
Eucharist, what is more impious?

Beza Ep.  
2. & 25.  
n. 5. l.

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OF THE SECT OF  
*Hereticks called Adamites.*

C A P. I X.

 Rodicus, the author of  
this hereticall sect set vp à  
pluralitie of Gods, which  
is consonant to Bezas opinion; who

Bar. ad.  
175. n. 33.  
Beza cōf.  
Ad. pag. 1.  
art. 2.



60 *The Genealogie of Protestants*  
fained a real distinction of the holy  
Deitie, and diuine essence of al-  
mighty God in his distempered  
imagination, wherof it followeth  
by vnauoidable necessitie of good  
inference, that there are many  
Gods; for the distinction of the  
deitie, which Beza forgeth, is quite  
incôpatible with the vnitie of God.  
what is more absurd?

Beza an.

r. p.

a. 17.

The same hereticke Prodicus, was  
so caried away with the rebellious  
passiôs of his vnbridled sensualitie,  
as he cast off the yoke of subiection  
to higher powers, and would ac-  
knowledge no homage or resigna-  
tion to any mans commaund or  
iniunction, that beareth breath;  
and Caluirt doth so much fauour  
rebellion, disorder, and confusion,  
(the perpetuall decaye and downe-  
fall of flourishing estats) as he as-  
sureth vs, that the libertie promised

ca. 13. 4.

a. 20. 5. 5.

The Iewell of the forehead. 61  
in the gospell to the faithfull ser-  
uants of God, acknowledging nei-  
ther king nor Magistrate among  
men.

'Further more this Arch-hereticke  
Prodicus, was so prodigall of his  
 cogitations, and mentall attentions  
 upon the toy some trifles of this tra-  
 sitorie life, as he denied the necessi-  
 tie of prayers for a Christian, to the at-  
 tainment of grace in this life, and of  
 saluation in the next; during the  
 course of his pilgrimage in this  
 world: the Protestants deny the ne-  
 cessitie, vtilitie, and possibilitie of  
 all good works, and consequently,  
 maintaine the negative assertion of  
 that old hereticke, concerning the  
 necessarie exercise of prayer.

Clem.  
Alexan.  
7. Strom.

Cal. lib.  
2. c. 7. §. 3.

## OF THE HERETICK

Florinax

## CAP. X.

August.  
ha. 66.

**H**is Archhereticke was not content to charge the maiestie of God with the permission of euill, but also did cast vpon him the euill, and deformitie of all sinnfull and inordinat actions; that are exercised by the free will of mā, so makinge God the authour of all mischiefe, & wickednes. O horrible blasphemie; that is renewed by Caluin, and his cubbes, who father all iniquities, that is perpetrated within the ambit of the whole earth vpon the soueraigne bountie of almightie God; and in this sense, that great Apostle of Geneua protesteth, that the apostasie of the ten tribes, & the malediction of Semei, are the



The Hereticks of the first age. 53  
special effects of Gods vnauidable  
decree, prescience, and concurrence  
with humaine will.

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OF DIVERSE OTHER

*hereticks that liued in this age,*

C A P. XI.

**B**Eside this pack of hereticks  
whose names I haue already  
inrouled in this catalogue,  
there was an other kennel of hell  
hounds and rauening volues, that  
snarled at the focke of Christ; as  
for example Aquila, and Theodo-  
tion reprobred the neuer ynough  
commended, and most authentical  
edition set foorth by the seauenty  
interpreters: in lieu wherof, for  
pleasing their owne appetits, they  
deuised new glosses, and fond com-  
mentaries vpon the Scripture; gra-

*Epiph.  
lib. de  
mensura  
& ponde-  
ribus.*

64 *The Genealogie of Protestants*  
sing the same with the libertie of  
publicke, and open view, though it  
were quite dissonant, and contradi-  
ctorie to the foresaid exposition,  
published by the seauetic interpre-  
ters. The hereticke Appelles argued  
the prophets of the spirit of contra-  
diction, charging also their predi-  
cations with diuerse points of error,  
deceit and falsitie.

*Castro  
verb. Pro-  
pheta har.  
1.*

*August.  
hist. 35.*

The hereticke Bardasones intral-  
led our life, and actions to the do-  
minion of fatall necessitie. All these,  
I say, with an Iliad of such other  
monsters in nature (Which I will  
for breuities sake pretermitt in si-  
lence) that made vp the monster of  
hereticall factionists, in this second  
age; did contribute some portion  
or offall of their hereticall Store, of  
impietie, to compile, and set vp the  
abominable Synagogue of prote-  
stant errors. For first concerninge  
the

*The Hereticks of the second age. 63*

the ſeauentic interpreters, although many passages of their euer memorable worke, are cited by the Apostles themſelues, yea, and that the auncient fathers do approue, & extoll the ſame in the highelt degree of cōmendatiō; yet do the Proteſtāts ſtand vpon tearmes of hoſtilitie therewith, and condemne the ſame for erroneous. In like manner it inuolueth no abſurditie in Luthers conceit to admit a diſcord of contradiction, & repugnance in the Euangelical harmonie of perfect conſent, that paſſeth betweene Chriſt & the holy Scripture: and ſo he embraceth Apelle his error.

*Luther  
in Gal.*

Do not the proteſtants reſerre the gouernment, rule, and direction of all humane affairs, to the Stoicall neceſſitie of fate, or deſtinie? by taking away libertie of fre-will, and the contingencie of creatures, which they thinke incompatible (ô blaſphemie)



66 *The Genealogis of Protestants*

with the prouidence, and fore-knowledge of almightie God; which is the same fôdnes of absurd opinion, that was patronized by the old heretickes Pardasanes.

*The epilogue.*

You see ( Christian reader ) how the common enimie of mankind went about, from age, to age, to lead the people of God into the Babilonical captiuitie of blind heresie, arming his 'assasins, adherents, and ministers, with the same weapons of impietie, wherewith the protestants impugn the truth, and assaile now adayes, the Catholike Romain Church, which alone teacheth the same. For the Protestants do quite condemne the exercise of abstinence from meate vsed by Catholicks: the old hereticks called Gnosticks detested the same kind of mortification; the Protestants seek to iustifie their absurdities

*The Hereticks of the second age. 67*

erroneous proceeding in matters  
of religion, by pretending of reue-  
lations from the holy Ghost, that is  
say they ) mewed vp in the closet  
of their heart, and the Gnostiks fab-  
ling fancie did raue of the same fi-  
ctions. The Protestants repine at  
the commaundements of God, for  
the imaginarie impossibilitie, and  
difficultie of the charge, and ser-  
uice they prescribe vnto vs; which  
calumniation was inuented by the  
old hereticks called Ptolomaids.  
The protestants reprove confes-  
sion of sinnes and pennance; and  
this heresie also was hatched by the  
Arch-heretick Montanus. The Pro-  
testants make God the authour of  
sinne: and this impietie they learned  
of the heretick Florinus, & the Pro-  
lemaids. The Protestants disallowe  
the seuenty Interpreters, and the  
old heretick Aquila & Theodotion

68 *The Genealogie of Protestants*  
did take exceptions against the said  
syncere traslators of the holy Bible  
We see then that this age doth  
iustly condemne the Protestant  
erroneous religion for pernicious  
detestable and hereticall.

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THE  
HERETICKS  
OF THE III. AGE,  
from the yeere of our Lord  
200. to the yeere 300.

OF TERTVLIAN  
and Origen.

CAP. XI.

**T**ERTVLIAN and Ori-  
gen, two famous Catho-  
lick Doctors, that glis-  
tered, like two sprankling starres  
in the firmament, of Gods pri-  
mitiue Church for a long time, yea,  
shined like the sunne & moone,  
illuminating the whole ambit of  
the world, with the light of Ca-  
tholicke doctrine, were the ve-  
rie first, that in the entrance, & be-

70 *The Genealogie of Protestants*  
ginning of this third age strayed  
from the common, and easie path-  
waye of Catholick religion, falling  
into the same intanglements, of er-  
rour, that hold fast and inueagle  
the eyes of moderne Sectaries!

Baron.  
an. 201.  
n. 9.

First Tertuliā his principall moti-  
ue, to change of religion, was none  
other, then enuy, and emulation,  
the inseparable twynes of ambi-  
tiō, wherwith he was swollē so bigge,  
like Esops frogge, as he brast  
foorth into à flood of hereticall in-  
solency; and this only vpon occa-  
siō that one Victor à citizen of Car-  
thage, was aduanced to the chaire  
of Peter, & installed in the eminent  
office, and dignitie of Pope, or  
chiefe Pastor, against whom he  
grew so refractarie, and insolent,  
as he presumed, to censure and sin-  
dicat the sea of Rome, & blemish  
the same with many sinister reports

Baron.  
an. 201. n.  
13. 14. &  
anno 216.  
passim.

of forged infamie, & stormed a-  
gainst Ecclesiasticall traditions; Baron. an.  
201. n. 4.  
s. 6. & an.  
216. n. 2.  
4. 5.  
Baron.  
an. 217.  
n. 6. 7.  
These are the stepps and degrees,  
wherby the pride of the haters of  
God doth mount vp now à dayes;  
for, was not emulation, & conten-  
tion with the Dominicans, about  
the distribution of certayne indul-  
gences, that first occasioned Luthers  
apostasie? for as all heresies do spring  
by occasion of some euill acci-  
dent, so this iarre serued Luther, for  
à payre of bellows, to bellow at the  
glowing coales of heresie, that lay  
hidd in his heart, vnder the ashes  
of hipocrisie; so that within a little  
while, he brast foorth into à flame of  
schisme, & dissention, inciting &  
arming the people against their an-  
noynted substitutes, & lawfull pa-  
stors, vntill at length he drowned  
all Germany, in scarlet flouds; and  
he did not onely snarle against Ec-



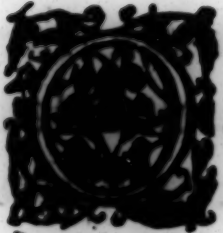
72 *The Genealogie of Protestants*  
ecclesiasticall traditions; but also cal-  
led in question almost the whole  
summe of the articles of Christian  
religion. Thus did Luther borrow  
of Tertulian, the way, manner, and  
method, wherby he warred against  
the Church of God.

*Cochlans  
in vita  
Lutheri,*

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## OF ORIGENES.

### C A P. II.

 Rigenes, with his pupils,  
did vse such a description,  
to set forth the nature,  
and properties of Christs person, so  
derogatorie and dissonant to his  
supream goodnes, as they quite  
despoiled his sacred maiestie, of his  
diuine perfections, for they held,  
that albeit Christ consisteth of the  
same substance with God the Father;  
yet doth he not exceed the ranke,

*Epiph. b.  
64.*

and qualitie of creatures; which is the same vehement poyson of blasphemie, which Calvin spelt out against Christ, and that with some circumstances, aggrauating the malice thereof. God the sone (saith Calvin) is not properlie Creator of heauen, and earth. & he addeth. God the sone hath not his essence from God the Father, so he.

Cal. cap.  
19. & al.  
Gen. pag.  
1924. &  
lib. 1. cap.  
13. 5. 14.

Origenes, with his followers, did attribute to Christ a nature, and substance so compacted of contraries, so capable of opposit, and repugnant formes; as they dreaded not, to ascribe vnto his sacred person sundrie properties, implying good and euil at once? as for example, though Christ (saie they) in regard of his infinit wisdom, ioyned with truth may rightly be styled, the prime or chiefe veritie; yet, if we cast our eyes vppon such imperfections, and defects, as are interlaced & mixed with his diuine pre-

August.  
bar. 41.

74 *The Genealogie of Protestants*

*rogatives of goodnesse, we shall discover, that he is liable to opposit attributes, and may iustly be tearmed à lie or errour; ô horrible blasphemie! which is now approued for sound diuinitie, by the vniuersities of moderne Sectaries, who, when they chardge the Catholicke Church, the spouse of Christ (to whom he promised, the perpetuall guidance of the holy Ghost, to lead the same into the way of truth, vntill the worlds ende) with apostasie, infidelitie, & errour, they do nothing else, then renew the Origenists blasphemous iniuries, against Christ, for our Lord hauing built his house, like à prouident Architect, vpon no fleeting or sandie ground, but vpon an impregnable rocke did foretel it should neuer be ruinated, nor outthralled to the dominion of Satan, vndertaking withall, by solemne asseucra-*

*Math. 28.*

*Calvinus  
in praefatione  
institutionum  
& lib. 4.  
c. 9 & 10.*

*Math. 7.*




ation to secure the same, from all  
danger, of erring, or going awrie in  
the race of faith, vntill the consum-  
mation of the world; vpon which  
promises contained in the volumes  
of Gods holy testament, I inferre  
this conclusion, that if the Church  
hath ouerslipped her course, and  
lost the light of faith, & of true do-  
ctrine, that in this case, and sup-  
posing these principles of the first  
ghospell, Christ Iesus, which ( God  
forbid we should imagine ) is a liar  
& a deceauer. Look to this ô Pro-  
testants!

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OF THE HERETICKS  
called *Nouatians*.

## CAP III.

 HE Hereticke *Nouatus*, founder of this sect ( which is sometimes called, *Nouatienses*, *Catharie*, and *Rebaptizantes* ) incurred à note of infamie for that he deferred ; to receaue baptisme ,  
*Ensb. lib. 6. cap. 35.* vntill he was surprised with extremitie of sicknes ; & lay à dying in his bedd , neyther would he tolerat the vse of any approued ceremonies in the ministratiō of that sacramēt, a playne tricke of Protestantisme ; for our new Euangelists can neuer be induced, vpon consideration of danger ; euen of death it self, toward theyr infants , to impart vnto them the sacred lauer of regeneration, vntill they come to theyr synagogue,

*The Hereticks of the third age. 77*

or temple, where a sermon (in which they constitute the essentiall forme of that sacramēt) is made: & as for, ceremonies; they repute them to be the character of the Beast mentioned in the reuelations; *Apoc. 13.*

The Nouatians did also mangle the summe of the cheefe heads, or articles of our beleefe, comprised in the Creede, and compiled by the twelue Apostles, by denying, that the Church hath the custodie of the keyes of the kingdome of heauen, or that it receaued warrant & commission from Christ, to forgiue sinnes, which heresie is a cōmon maxime of diuinitie in the Protestants schooles, who poute, and bristle, like wilde bores, at the least mention of remission of, sinnes by subordinate meanes. *Baron. an. 254. n. 107.*

Lastly, Nouatus, among many other feats of his innouatiōs, sought



78 *The Genealogie of protestants*

to introduce into the schooles, and  
vniuersities of Christian people, the  
phanaticall opinió of the Stoiks (à  
sect of Ethnicke Philosophers) de-  
fending, that all sinnes, crimes &  
offences do inuolue but an equall  
measure of enormitie, and malice,  
which is the drift, and scoope of  
Caluins doctrine, who ascribeth  
to all transgressions and offenses,  
such à weight of enormitie, & ma-  
lice; as meriteth the penaltie of eter-  
nall damnation. Nay (saith he) all  
the workes, actions, and employ-  
ments, of the iust, or righteous, du-  
ring theyr seiorne in this life; deser-  
ue but death, reproach, & damna-  
tion.

*Bar. an.  
254. n.  
104. ex  
Cyprian.*

*Cal. lib. 2  
c. 85.*

*Cal. lib. 3  
c. 14 §. 9.*

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OF THE HERETICKS  
called Sabellians.

C A P. IV.

**T**HESSE men did hold many positions of hereticall doctrine, quite repugnant to the rule of faith, concerning the ineffable myſterie of the blessed Trinitie; whose errours, do stand in Caluins booke, intituled of institutions, for sound & irreprehensible principles of diuinitie; and first, he denied, that the Father, the Sonne, and the holy Ghost, are distinct persons, but one & the same, which in regard of sundrie offices, & employments, is characterized, and distinguished in Scripture, by varietie of titles, and attributes; and this he exemplified in the father, who by publishing vnto vs a law in the old

*Aug. ha.  
36. & 4r.*

testament, purchased the denomination of Father; in the new testament, he is tearmed à sonne, for that he became man; & holy ghost also, for he came downe from heauen, to the Apostles, performing the office of à comforter. Thus, did Sabellius dash at one clapp, all that was taught & deliuered by the holy Ghost, & carefully conserued, & kept, by the Catholicke Doctors of all ages, for our light and instruction to saluation, concerning the mysterie of the blessed Trinitie; whose impietie, and fondnes of errour in the Protestants Synagogues in France, is renewed, & established by the consent & authoritie of the whole rable of Huguenots, whose common iudgement of the word (person) in the blessed Trinitie, they vtter in these tearmes *The word, (Person) importeth nothing else, then an office, and this hereticall*  
*venome*



*The Hereticks of the third age. 81*

enome they sucked from Caluins  
owne mouth, who confidently af-  
firmeth, that the word (person) in  
the blessed Trinitie, signifieth, a re-  
sidence in the essence of Almighty  
God, so Calvin & his Academians  
sumpe in vnitie of the same doctri-  
ne with Sabellius.

*Calvin  
lib. 1. c.  
13. 5. 6.  
iuxta ad-  
tionem  
Gallican*

And among many sinister impu-  
tations, layd vppon Catholicks;  
by the Sabellians, it was obiected,  
for a damnable crime, that many of  
ours betooke themselves, to the ser-  
uice of God, in the profession of  
monasticall discipline, which state  
of perfection; albeit the obseruance  
therof doth remoue the intangle-  
ments of worldly difficulties, & faci-  
litat the toyle of our employments  
in the continuall feight, and war-  
fare we exercise on earth; yet is it re-  
proued, for a meere impietic, by  
our new Scribes, and Pharisees: and

*Basilus  
epist. 63.*

82 *The Hereticks of the second age.*  
so they ioine hands of fellowship  
with the Sabellians.

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OF THE HERETICKS  
called Manicheans.

CAP. V.

*Aug. har.*  
*49.*  
*Epiph. h.*  
*66.*

*Jacobus*  
*Favellus*  
*minister*  
*in sua ad*  
*Calvinū*  
*epist. cui*  
*initium*  
*est lūcra*  
*tua.*

**T**HIS impious sect, ledd  
to the way of perdition, by  
Manes, à Persian, came  
foorth in this third age, going a-  
bout, by heaping impietic vpon im-  
pietic, like to the old Gyants, to de-  
thron Almighty God; & first, they  
sought to establish the fond opi-  
nion of Pythagoras his schoole, cō-  
cerning the transmigration of sou-  
les, and theyr successiue remouall,  
from bodie to bodie; and this, they  
determined in case of murther, or  
man-slaughter, laying, that the mur-  
therers soules should enter into the

*The hereticks of the third age.* 83

deade carcasſe, bereft of life by his  
ſtroake, and reſide therein for à time;  
ſo they: which heathen, & hereticall  
abſurditie (that for ſo many ages lay  
in the duſt of obliuió, for want of an  
aduocat) doth now peepe vp, vnder  
the patronage of Caluins phanati-  
call doctrine; for thus he prophceſeth  
of the generall reſurrection: *when all*  
*the children of Adam (ſaith he) ſhall*  
*be conuented before the tribunal, or iudg-*  
*ment ſeat of Chriſt, to receaue theyr*  
*doome, none ſhall be found, in that gene-*  
*rall apparence of mankind, cladd in the*  
*ſame fleſh, or bodie, wherof he conſiſted*  
*during his life time; for the ſoule (ſaith*  
*he) being once diuorced from the felow-*  
*ſhippe of his terreſtriall partener the bo-*  
*die, by the vnauoydable ſtroake of death,*  
*ſhall neuer recouer her former cõiunction,*  
*and inhabitation of her old bodie, but*  
*ſhall paſſe ouer into à new one, and poſſeſſe*  
*the ſame for euer. Hetherto Caluin.*

*Qua est  
intercal-  
miniana.*



#### 84 *The Genealogie of Protestants*

*Aug. 20.  
contra  
Faust.  
Manic. c.  
21.*

The veneration of Saints, and all shew of reuerence exhibited to their sacred reliques, by primitive Christians, relished of haynous iniquitie in the Manicheans distempered fancy; yea, and the pietie of Catholicks, that were addicted to such acts of religion, was charged with a like measure of hard censures. It is also a point, of the reformation pretended by moderne gospellers to condemne this pious custome of Catholicks, of idolatrie, and superstition.

*Aug. l. 32  
contra  
Faust.  
Manich.  
c. 1. § 12.*

The laudable custome obserued by Catholicks in ancient times, to sanctifie, & solenize certaine dayes deputed to the worshipp & seruice of almightie God, was reprobued and argued of impietie by the Manicheans; nay they would not yeeld to celebrat Easter, or Pentecost day with any solemnitie. It is also a ge-

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*The Hereticks of the third age.* 85

nerall maxime with Protestants, that al dayes do enioy an indifferēt, and equall measure of festiuitie; & the same was founded, vpon this assertion, and document of Calvin theyr great Apostle. *Ido not* (saith he) *so seriously insist, vpon the number of seauen dayes that filleth vp our weeke,* <sup>Cal. l. 2. 8. 6. 34.</sup> *as to bynde any man to the obseruance therof.*

And albeit the Manicheans, tooke no exception against the ordinarie vse of Baptisme; yet did they esteeme, that the same cōferreth no fruite, or vtilitie to the receauertherof: is not the same neglect and cōtēpt of that holy sacramēt, growne to a common custome with Protestants? doth not Calvin excuse their insolencie in that behalf, who voydeth the sacred lauer of regeneratiō of all force, and efficacie to wash of the infectiue staines of sinns? & what

*Aug. bar. 46.*

then can it auaille the Receauer?

*Prat ver-  
bo mani-  
chei.*

These old Hereticks denied also, that the bodie of Christ is made of breade: is not the same negatiue a principal article of our Sectaries new fangled religion, in whose eyes that misterie of transubstantiation implieth contradiction. Christs reall presence in the holy sacrament of the Eucharist is quite incompatible with the nature of a trew bodie, is it not plaine Manicheisme?

*Aug. 10.  
contra  
Faustum  
cap 4.*

Altars were greuous eye-soares to this impious sect of hereticks; & the same dislike, against these holy instruments of Gods seruice, is regenerated by the diuell, in the degenerate hearts of protestants, who turne altars into hogge-sties, and Churches into stables.

*Prat.  
verbo  
manich.*

The Manicheans also, did enthrall our life, and soule, in such bondage to the tyrannie of sinne, as they

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*The Hereticks of the third age.* 87

thought it impossible to auoid the  
necessitie of yeelding, and relenting  
to the suggestions therof; and this  
is also à point of Protestantisme, as  
Caluin testifieth in these tearmes;  
the vngodly (saith he) can not auoid  
the necessitie, of committing sinne, because  
the same is laide vpon them, by the spe-  
ciall ordenance of God: so he.

*Cal. lib. 1.  
cap. 23.  
§. 9.*

Libertie of free-will, wherby we pro-  
ceede to the election of such things,  
as are propounded to our will, and  
weighed in the balance of reason,  
was quite destroyed by the Mani-  
cheans: it is also à peece of the Pro-  
testants reformation, to robbe the  
soule of man, of that excellent orna-  
mēt, & this onely because, that they  
wallowing in the dirte of volup-  
tuousnes, like swyne, and floating  
in à sea of carnal pleasures, alleadge  
for theyr indemnitie in that behalf,

*Alphonsus  
a Castro  
verbo li-  
bertas  
bar. 1.*

88 *The Genealogie of Protestants*  
an imaginarie losse of libertie of  
free-will.

---

OF THE HERETICKS  
*called Hieracites.*

C A P. VI.

*Aug. bar.*

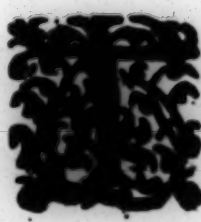
*47.*

*Epiphan.*

*bar. 67.*

*Prat. ver-*  
*bo*

*Hierachi-*  
*ta.*

 His sect of hereticks came  
foorth, impugning the sa-  
cramēt of extreame vnctiō,  
denying to ascribe the institution  
therof to the authoritie of Christ,  
neyther are the dogmatists of our  
time, otherwise conceited of that  
principle of Christian religion;  
whose minde clouded with peruer-  
sitie, is so dissolued by the heate of  
heresie, and choler, into à showre of  
slanders, and maledictions; as they  
mistearme that holie sacrament,  
calling the same à tricke of hu-  
mayne inuention, that issued from  
the Popes auarice.

*The Epilogue.*

You se now, how the hereticall motions of times past, did tend to the same center of error, wherein the dogmatists of our time, depressed with the weight of perversitie, do rest, and abide: for the Protestants detest the obseruance of Ecclesiastical traditions. Tertulian, vpon his first attempt of hereticall insolencie, did cauill against that point of Catholicke religion; The Protestants abiure the vse of ceremonies, as containing many impieties. The heretick Nouatus, did warrant theyr wickednesse in that behalfe. The Protestants, do robbe the church of commission, and warrant to remit sinnes, by the merits of Christ; the same was à part, of Nouatus his hereticall innouations. The Protestants crie out vpon monasticall institutions; & the old he-



90 *The Genealogie of Protestants*  
reticall sect, called Sabellians, did  
inueigh against that state of perfe-  
ction. The protestants argue vs of  
idolatrie, for the veneration of  
Saynts, and of theyr relicks; Also  
they denie the possibilitie of Christs  
reall presence, vnder the forme of  
breade; they demolish altars and de-  
stroy libertie of free will; all which  
fardell of heresies, they borrowed of  
the Manicheans. The protestants will  
not yeeld, to referre the institutio of  
the sacramēt of extreame vnction to  
the author of all sacramēts Christ  
Iesus; and this they learned of the  
Hieraclites. So as the protestants, can  
clayme no interest, refuge, or patro-  
nage at the hands of the Catholick  
Doctors, and Pastours, that ruled  
the church in this age, who accur-  
sed, condemned, and abiured these  
fore-mentioned poynts of theyr  
new religion, for impieties, errours,  
and heresies.



OF THE  
**HERETICKS**  
 OF THE FOURTH  
 age from the yeere of our  
 Lord 300. to the 400.

---

OF THE DONATISTS.

C A P. I.

**D**ONATVS à schismatick  
 was the first patron, and  
 Protoplast (of whom this  
 hereticall factiō borrow-  
 ed their name and origen ) that  
 in this fourth age, mounted vpon  
 the theatre of publicke view, to act  
 the dismall tragedie of heresie. Enuy  
 and emulation, the perpetuall bane  
 of loftie minds, occasioned his  
 downefall, for not being able to di-

92 *The Genealogie of Protestants*

gest the indignation he conceaued  
against Cecilius his aduancement,  
who was installed in the byshoprick  
of Carthage, he forthwith pro-  
claymed warre against the Church  
of God. The Protestants take light  
from his example, to impugne the  
knowne veritie of Christian reli-  
gion, in these points that ensue.

*August.  
bar. 69.*

*Castro  
verbo Ec-  
cles. bar. 1*

First; Donatus excluded all sor-  
tes of sinners, & transgressors from  
the mysticall bodie of Gods Church,  
denying that they are members ther-  
of; this point of Donatisme, that in  
the spring of Christianitie, was ac-  
counted but an hereticall impietic,  
hath now got the credit to be admit-  
ted, for a chief head of Christian  
faith, by the new Christians of  
our age; whose mightie Patriarche  
Caluin doth assure *the*, that none is re-  
ceaued into the Church, that standeth in  
the sight of God, but onely such as by the



*The Hereticks of the fourth age. 93*

grace of adoption, became his sonnes, and Cal. l. 4. c. 1. §. 7.  
 by vertue of his sanctifying spirit are made & §. 2.  
 his true members; and againe: to God  
 (he saith) alone we must leane the  
 knowledge of his Church, whose secret ele-  
 ction, or predestination is the ground-  
 worke, wheron the same is built. so  
 he.

The Donatists confounded the Aug. lib. cōtra l. c. Peilani Donatiste c. 32. & 34  
 baptisme of Christ, with that of S.  
 Iohn Baptist, allotting to both,  
 but an equall proportion of force,  
 and efficacie against sinne; and Cal. li 4. c. 15. §. 7. & 8.  
 placing the one in the same ranke  
 of perfection with the other, and Aug. l. 52 de Bapt. contra Donatist. cap. 10.  
 Caluin engageth his credit very  
 deeply in the defence of the same er-  
 tour: who is not content to snarle  
 at S. Augustine for attributing  
 remission of sinnes to S. Iohns bap-  
 tisme, with this limitation (*in hope*  
*onely*) and ascribing the same effect  
 to Christs baptisme in absolute

94 *The Genealogie of Protestants*  
 tearmes, & without restriction: yea,  
 and to affront S. Iohn Chrysostome  
 in the like fashion, for that he held,  
 that remission of sinnes was not co-  
 ferred by that kinde of baptisme,  
 which S. Iohn ministred; but also,  
 this huge Goliath reproueth and  
 controleth, the whole hoast of an-  
 cient doctors, thus: *the anciēt doctors*  
*(saith he) were deceiued, in making*  
*the baptisme of Iohn but a preparatiue,*  
*to that of Christ; and also, in that they*  
*thought, that some of Iohns diciples, were*  
*baptised by the hands of Christ. The*  
 Donatists were caried away with ha-  
 tred, disdaine, and contempt of co-  
 secrated chrisme, to that extremitie  
 of madnesse, as they sticked not  
 to spet, and tread the same with  
 theyr fecte, which feat of here-  
 ticall furie, sorted (by the inscruta-  
 ble ordenance of Gods wisdom) to  
 à miraculous euent, registred by the

Chrysost.  
 hom. 11.  
 in Mat 3.  
 Cal. o-  
 co citato.

The hereticks of the fourth age. 95

penne of Optatus, Mileuitanus in manner following. The Donatists (saith he) did cast forth at a window a bottle of chrisme, with intent to breake the same, and whereas the violence of the throw did further on the fall thereof downward, there wanted not the spirituall help of Angelical hands, to the conueyance of the said bottle downward, with such dexteritie, as albeit it was cast downe headlong; yet was it voyd of any inconuenience, by such a violent fall; for God defending the same from harme, it lighted amidst a number of stones without being once crusht: so he. It is a comon play-game with Protestants, to offer the like iniurie, to that sacred instrument of Gods seruice, which they so vilipend and detest, as in scorne they mistearme the same, a goblet of Swinnes fatte.

Donatus, the parent of this impious sect, seing the Pope Melchia-

Opt. Mi.  
lenit. l. 2  
cont Par-  
menian.  
Donatist.

Baro. m.  
313. n. 30.  
Statuta  
Eccle. Ge-  
nenensis  
ar. 18.



96 *The Genealogie of protestants*  
des assisted by other Byshops, pronounced sentence of condénation against his pernicious doctrine, to the end to avoyde the course of iustice, and the penaltie due to his wickednesse, appealed to the Emperour: à common deuise with the Sectaries of our time, who referre the decision of all controuerfies about matters of religion, to the tribunals & iudgment-seats of temporall Princes: so cōfounding the keyes of the kingdome of heauen, with the scepters of earthly Princes, as they quite defeat Christ Iesus of the patrimonie he purchased on earth, by the effusion of his sacred bloud.

*opras.  
ibid.  
paul. post  
mod.* Certayne Byshops of the Donatists sect gaue direction that the Eucharist should be cast foorth to Doggs; not without an evident signe of diuine vengeance vpon theyr wickednesse in that behalf, for the same doggs, without acknowledging their maisters

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...  
did raise ...  
...  
violence ...  
Hethen are the words of ...  
Mileutin? Who doth not ...  
that the same extreme ...  
rage is daily put in ...  
Donatists opens doors ...

Moreover the Donatists were ...  
customed to pull of ...  
Nuns wore on their heads ...  
dies; to the end to ...  
vowed profession ...  
to break, and ...  
lices; wherein ...  
words; the ...  
And finally these ...  
went to demolish ...  
altare; whereupon ...  
keth) the ...  
members of Christ ...  
this confession ...

On the  
...  
...

98 *The Genealogie of protestants*  
proceedings? are not our moderne  
Euangelists inspired by the same  
spirit of hereticall insolency, that  
incited the Donatists to their tragi-  
call actions? For first how many con-  
uents, & monasteries of Nunns,  
that are obliged by the inuiolable  
bonds of a sacred vow, to the perpe-  
tuall obseruance of chastitie, & in-  
tegritie of life, in the seruice of  
God, are not onely stripped of their  
vayle, & badges of vowed chastitie;  
but also enforced to commit sacri-  
ledge, vnder pretence of wedlocke,  
& this by the deformed ghospellers  
of Luthers Synagogue: who dreade  
not to turne chalices to tippling-  
potts, and make sale of these cupps  
of our Lord, that cōtaine the price-  
lesse price of our redemption: to  
witt, the pretious bloud of the lambe  
immaculate Christ Iesus :- Nei-  
ther is their outrage in the pollution




*The Hereticks of the fourth age.* 99  
and, batterie of altars lesse abomi-  
nable then that of the Donatists; as  
by the eye is verified to any, that wil  
looke vpon the distressed plight,  
and extreme desolatio of churches,  
and Oratories in all corners of Eu-  
rope, where these mens malice did  
ouertoppe the Catholicks.

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## OF THE A R R I A N S.

### C A P. I I.

 Arius the founder of this <sup>227.40.</sup>  
hereticall sect, began to <sup>313.2.191</sup>  
diuulge, & set on foore  
his hereticall documents,  
vpon the yeare of our Lord 313.  
which containe full and absolute  
conformitie with Protestants, in  
two articles of theyr imaginarie  
faith, and religion.

The first is, that Arius denied to

100 The Catechism of Protestants  
 admit in the three persons of the  
 blessed Trinitie, an unitie of sub-  
 stance, or essence, and robbed the  
 Sonne, & holy Ghost, of their God-  
 head, restraining both these di-  
 vine persons, to the estate, & condi-  
 tion of creatures; yet in such man-  
 ner, as he referred the creatiō of the  
 holy Ghost to his fellow creature,  
 the Sonne: ypon which ground en-  
 sued, that the sayd hereticks were  
 denominatēd *Duliani*; for that they  
 beleevued, that the sonne is servant  
 to the father: neither did *Calvin*,  
 and *Beza*, two principall *Reformers*  
 of the Protestants Synagogue, avoid  
 the same imputation of heresie: for  
*Calvin* teacheth the Father, God, by  
 excellencie and prerogative, and in pro-  
 portion of speech, according to the advan-  
 tage of perfection he hath of the other per-  
 sons; and what do these darke and  
 dazeling termes importe, but an

*Reeds.*  
*lib. 4.*  
*her. fab.*

*Cal. lib.*  
*2. Insti. c.*  
*33. §. 24.*  
*Cal. con.*  
*Reeds.*  
*Gene.*  
*proph.*  
*16. p.*  
*1930.*  
*Confes.*  
*sua edit.*  
*Cal. p. 106.*  
*1. art. 2.*

The first of these is, that the  
Arrian inequality, with excess of  
the one side, and defect of the  
other, in these diuine persons: and  
again he calleth the son of God,  
the second King after God, yea, the se-  
cond power after God, the vicar of God.  
And Beza doth confidently boult out  
the same assertion, thus: *The diuine  
essence is really, and truly distinguished  
from all eternitie into three persons;*  
so he.

The second is, that the Arrians  
were of opiniō, that Generall coun-  
sells, euen such as are lawfully indi-  
cated, assembled, and approbated, are  
liable, and subiect to danger, dan-  
gerous, and do alwayes stand within  
compasse to be deceaued, and to be  
awrie, in the principles of fayth and  
religion: yea, that many of them  
had actually, wrapt the fayth of  
Christ; and this, they instaur'd in  
the councell of Nice, which they

*Cass. ver.  
consilium.*



101 *The Genealogie of Protestants*  
condemned, of ouerlashing in that  
behalf; which lesson of Arrianisme,  
is daylie repeated, in the schooles of  
moderne sectaries, who robbe these  
generall assemblies, of the neuer-  
erring guidace & assistance of Gods  
holy spirit, promised by Christ Ie-  
sus, for theyr assured direction into  
the way of truth.

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*THE HERETICKS*  
*called Eustachians.*

CAP. III

**H**erring-leader of this sect,  
called Eustachius, was wont  
to reprove the dayes, & times  
assigned by the iniunctions of  
the Catholick Church, to the exer-  
cise of fasting & abstinence, and ap-  
pointed his disciples, to vse such  
kind of austerities vpon sondayes.  
The Protestants are wonderfull plia-

*The hermits of the fourth age.* 103  
ble to his froward humour in that  
behalf; for they commonly passe  
ouer fridayeres, saturdayes, and so-  
lemne vigils, dedicated by the  
Church, to the mortification of our  
rebellious appetit, in reuells, disports  
and gluttonie: and of the contrarie,  
are abstemious and tongue-tied on  
sondayes.

*Secretus*  
*l. 2. c. 11.*  
*Stroph. l.*  
*9. c. 16.*  
*Saxones.*  
*l. 4. c. 29.*

*Secretus*  
*l. 1. c. 1.*

Also, he was accustomed, in regard  
of the detestation he bore against  
Churches, and the sepulchres  
of martyrs, to exhort his pupils, to  
receaue the Eucharists, at home in  
theyr chambers, rather then to per-  
forme that office of religion in the  
house of God; but the Protestants  
out-strippe theyr ancestor Eusta-  
chius his malice, in that behalfe;  
who deface, and ruinate both chur-  
ches, and other monuments of an-  
cient pietie: affirming also with  
great asseueration, that no place vn-

Calis. 3.  
ep. 10.

104 The Sanctity of the Altar  
of the sunne, though consecrated  
to the service of God, is any wayes  
distinguished, by any difference, or  
advantage of holinesse, from all  
other places deputed, and accom-  
modated to prophane vses.

Prot. v.  
208.

Lastly Eustachius would not ad-  
mit the veneration, or inuocation  
of Saints for principles of religion,  
conforme to the tenour of Gods  
law: and hertin also the Protestants  
take his parte, taxing vs with idola-  
trie, for honoring God in the me-  
morie of his Saints.



OF THE HERETICK

called Acrius.

C A P. III.

**E**x T after Eustachius,  
ensued another authour,  
and fomenter of heresie,  
called Acrius, that instled against  
the Church of God, with mayne  
obstinacie and violence. First he de-  
nied that a Christian may lawfully,  
and with integritie of conscience,  
offer vp prayer or sacrifice to God  
for the releefe of the soules depar-  
ted this life. Thus did Acrius breake  
the ice, for Protestants, who denie  
the lawfull vse of prayer for the  
deade, whose great apostle Cal-  
uin, handling that argument, drea-  
deth not, to lay many aspersions of  
impietie, vpon the whole multitude

Epiph.  
her. 75.

Aug. b. 53.

call. 3.  
c. 5. 8. 10.

106 *The Genealogie of Protestants*  
of ancient doctors, whom he acknow-  
ledgeth, to haue prayed for the  
dead; and this onely, for that he  
discouered the whole current of  
their authoritie, & doctrine, to be  
opposit to his appetit in this behalf.  
he beginneth his inuective with this  
generall assertiue note: *The ancient  
Fathers were destitute of warrant from  
God, to authorish their prayer for the  
deade; and then passing on with his ray-  
ling, he saith; they were lewaly deluded  
by the wiles of the diuel; yea, he con-  
demneth them to be guiltie, and culpa-  
ble of improuident carefulnes, of wicked  
emulation, of establisshing in the church an  
euill custome of prayer of error, & vna-  
uised credulitie, whereby the minde of  
man is deprived of iudgment; & hauing  
thus discharged al the shafts of slan-  
der; that the quiver of his malice con-  
tained, at the primitiue fathers in ge-  
neral, he bendeth his furie against S.*

*The*  
Augustine  
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*The Breake of the fourth age. 107*  
Augustin in particular; whom, for ~~Augustin~~  
comending his owne good mother ~~of the~~ *S. Monica* (for that toward the day of  
her decease, she, postposing all other  
desires, entreated that she should be  
remembered at our Lords altar ) he  
censureth; to haue performed; his  
mothers will in that behalf, ~~not con-~~  
*formable to the rule of Scripture, but*  
*only out of a desire he had to be pleasing*  
*to other mens humours; for natural affe-*  
*ction to his parent.* And soone after he  
stormeth against the common cu-  
stome of praying for the deade,  
saying: *it doth prophane the innocation*  
*of the name of God, nay, it is (saith he)*  
*an errour; nay, a grosse and monstrous*  
*superstition, nay, a bewitching, nay, a*  
*fowle negotiation or traffike.* You see  
how earnestly this new ghospeller  
pleadeth for this Acrian heresie; and  
what affinitie hath he (trow you)  
with the doctrine of anciet fathers,



... The ... of ...  
being he spareth not to attain that  
venerable society, with such a life  
of errors.

244.  
Aug. cit.

Secondly, Aelius did use, to the  
end he might not seeme to be vnder  
the yoke or correction of any law,  
to remit his synagogue to such  
dayes of fasting, and abstinence,  
as their owne appetit liked best to  
determine; and as for the fasting  
dayes, prescribed by ecclesiastical  
institutions, he quite despised the  
same. Is not the libertine spirit of  
moderne reformers, carried away  
with the same respect of freedome  
and dissolutnes? do they euer al-  
ledge any other pretext, or shew  
of reason to colour theyr contempt  
of the fore-mentioned holie rites,  
then onely a plenarie freedome  
from subiection to any law? Which  
(say they) is promised to all men in  
the law of grace.



*Epist. iii.  
Aug. b.  
34*

*Cal. l. 2.  
c. 13, 14, 16.*

*Cal. l. 3.  
c. 11.  
§. 18. & 19*

no The Goodly of Predestination  
the bucklar of such a faith of they  
invention, as hath the force to de-  
fend him from all imputation of  
sinne: nay (said they) God requireth  
the performance of no other duties at our  
hands; then that we entertayne, and con-  
serue some sparkles of this faith in our  
heart, by vertue wherof alone, we execute  
his holie commandments; so they. Which  
haynous impieties, that dissolue the  
whole frame of Christian religion,  
is sustained by Caluin, and his ad-  
herents; who reneweth this error,  
in his first booke of institutions,  
and the later, he defendeth in his  
third booke, where he auoucheth in  
expresse tearmes, that a man is iustified  
by faith alone, without the assistance, or  
concurrance of good works.



OF IVLIAN THE  
*Apostata.*

CAP. VI.

**I**VLIAN the Emperour,  
furnamed of his infamous  
rebelli<sup>o</sup>n against the church  
of Christ, the Apostata; did first  
make profession of a religious life,  
according to the rule of Evangelicall  
perfection, recommended unto  
vs by Christ in the new testament,  
in which kind of Angelicall conver-  
sation, he bestowed his time at the  
first, and continued in such exerci-  
ses of pietie, and vertue, as the same  
doth affoord; vntill that looking  
back vpon the pleasures, and vani-  
ties of the world, he was transfor-  
med, and metamorphosed like to  
Boths wife; cast of his religious weede.

Bar. an.  
363. a. a.  
Math. 19.  
Genes. 14.

the ...  
& entred againe into the turbulent  
torrent of worldly affayres: Thus  
did this childe of perdition, begin  
the dolefull tragedie of his im-  
pious Apostasie, wherein the height  
of humane malice is represented,  
as forth: for hauing once over-  
shipped his course, in such manner, as  
the same recounted, he vsurped the  
ecclesiasticke office & title, of supreme  
head of the Church, not contenting  
himselfe with the bare denominatio,  
without meddling with offices apper-  
taining to the same, as his prede-  
cessors did, but tooke the absolute  
manage of spirituall affaires into his  
owne hands; and this only of set  
purpose to reuerse, & vnder, what  
before was brought to passe, by his  
pious predecessors, for the esta-  
blishment of Christian religion; &  
to set vp and renew the blinde idol-  
latry of Pagans. In like manner, when  
King

King Henry the eight brake of with  
the Church of Rome; he caused that  
eminent office of supremaeie to be  
annexed to his crowne, and prero-  
gatiue royall, by act of Parliament,  
which was the first sparke of schisme  
that kindled so vast a fire of heresie  
in England and Ireland, & filled  
both these kingdomes & other  
neighbouring countreys with com-  
bustion, disorder & confusion.

Iulian the Apostata did cast downe,  
the image of Christ set vp in  
Cesarea Philippi (a citie of Phenicia  
called Pancades) by the woman  
mentioned in scripture, that laboured  
of a bloudie issue; as a monument  
of gratitude, for being cured  
of her sayd maladie, by touching  
the skirt of our Sauours garment:  
now at the feet of this Image there  
grew an hearbe, that in proceſſe  
of time did shoote vp so farre, as it

*Matth. 9.*

*Exem. li.  
5. cap. 20.*



*Eusebius*  
*lib. 7. cap.*  
*14.*

touch'd the skirt of the sayd images garment, and then (as Eusebius witnesseth) it cured all sortes of infirmities: Iulian (I say) hauing pulled downe this remarkable image of our Saviour, erected, in lieu thereof a statue of his owne. Noe paynters pencil could expresse to the life and lime out the furie of moderne Iconoclasts with more dexterity and skilfulness, then this feate of ungodly Iulian: for these men dreade not to disfigure, mayme, and trayle through the dirt the images of Christ, and of his saynts, but their owne pictures, & statues gorgeously garnished with varietie of sumptuous enamlings & embossments they set vp in all corners of theyr houses.

The trophee of our redemption, the badge and character of Christianitie; I meane, the holy crosse; Iu-

The hereticks of the fourth age. The  
lians insatiable malice, would not  
tolerate, to stand in his sight, de-  
testing the image or figure thereof  
also. Is not this a customarie trick  
of Protestantisme? did not they <sup>Socam. li.</sup>  
alwayes reckon the same holie re- <sup>s. cap. 2.</sup>  
licke among the signes of ~~Antichrist~~  
of Antichrist? vntill order ~~of~~  
foorth from the kings maiestie of  
late, to all ministers, to vse the signet  
of the crosse in the administration  
of baptisme, and to vse their  
corneted caps; they hadged their  
style, and were content to make an  
ornament of that figure on their  
heade, which heretofore, they used  
to kick; and spurn with their feet  
to in the church of  
the same  
Hijirib  
to in the church of  
to in the church of  
to in the church of

OF THE HERETICKS

called *Massellanians* otherwise  
called *Euthoufists*.

CAP. VI.

*Damasce.  
her. 80.*

*Cal. 13. 4.  
6. 14. 5. 4.*

~~These~~ His impious sect were so  
~~obscured~~ obscured in theyr iudg-  
ments with darknesse of  
heresie, as they censured the holie  
sacrament of the Eucharist, to be so  
sterile and fruitlesse, as neither it  
amendeth, or impyureth, such mens  
consciencs as receaue the same;  
which is an article of the Protestants  
beleefe, if they will but stande to the  
principles of theyr owne doctrine;  
for in theyr schooles, no sacrament  
containeth any force, or efficacie  
deriued from the merits of Christ,  
to impart, or instill the least droppe  
of grace into the soule of man: &  
what then can the Eucharist, or any



**The Hereticks of the fourth age. 117**

**K** S other sacrament auayle vs? what benefit do we reape therby?

Periurie, was ratified, and approued by the Melsallanians, for a con-  
fessionable exercise: and the Pro-  
testants will needs make good their  
conscience in that behalf: for all  
oathes, and vows of monasticall  
discipline, taken by moncks, and *Damasc.  
bar. 20.*  
friars, with all circumstances of  
usuall solemnitie, may be infringed,  
without the least breach or, trans-  
gression of Gods commandments,  
according to the Theoricke, &  
practise of their Theologie:

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OF THE HERETICKS  
called the Luciferians.

CAP. VII.

**T**Hese vagodly dogma-  
tists, pleaded against the  
flourishing, & yndecaiable  
state of the ancient Church. ar-  
guing that spouse of Christ, of Apo-  
stasie & whooredome; yea, & glo-  
ring withall that the light of faith  
was quite extinct, and smothered  
vp in obscurities of errour, trough-  
out all climats and places of the  
earth, saue onely, in their owne sy-  
nagogue. Are not the Protestants  
scładers vttered against the Church  
of Rome, the true Ecchoes of these  
old hereticks voyces? the Church of  
Rome (Isay) which they acknowledge  
to haue bene the spouse of Christ with-

Micro.  
contra  
Lucif. post  
medium.

The Hereticks of the fourth age, 139  
as spot or wrinkle, during the rest of  
the first six hundred yeares. But now  
(they say) it is degenerated, and become  
the whoore of Babilon, & the den of  
Antichrist.

## OF THE HERETICKS called Timotheans.

### CAP. VIII.

**I**MOTHEVS the heade & captaine of this faction,  
who with his colleague Apol-  
linaris, an Arch-hereticke, were con-  
demned by Pope Damasus; abrid-  
ged the passion of Christ of it full  
measure of perfection, restraining  
the fruit and vtilitie thereof, to the  
sole redemption of the bodie, and  
he defeated the soules of all benefi-  
and assistance to saluation by the  
merits, and passion of Christ Iesus.  
This is the platforme, & modell of

Bar. an.

373 n. 7.

Nicoph. l.

12. c. 4.

Cal. l. 2.

2. 103. 10.



110 *The Genealogie of Protestants*  
heresie, to the which the great Apo-  
stle of Protestants, Iohn Calvin,  
fashioned his hereticall blasphemie  
against the passion of Christ. Vnlesse  
Christ (saith he) sustayned torment in  
his soule (which is quite impossible)  
his passion had auayled vs nothing, to the  
redēption of our soules from the captiuitie  
of Satā: & againe he addeth: Christs  
soule was tortured, with the same qualitie  
of torment that is inflicted vpon the mi-  
serable damned spirits in hel-fire, by the  
seneritie of Gods iustice. so Calvin.

---

OF THE HERETICKS  
called Selencians or Hermians.

CAP. IX.

Aug. b. 59

**AMONG** many other vayne  
opinions that were set forth  
by this vngodly crew they  
denied the existence of a visible pa-

radise, wherby they ment (as it is  
probable thought) a residence in  
heaven, wherein the soules of the iust  
deceased in state of grace, are empa-  
radised, floating in a torrent of vn-  
decipherable felicitie, together with  
the humanitie of Christ: a visible pa-  
radise (I say) taken in this sense, is re-  
futed by Caluin also, who denieth,  
to assigne to the seruants of God  
that haue consummated the course  
of this life, either a crowne of glo-  
rie, or a place of repose: wherein to  
participat the same. *it is* (saith he) *a*  
*poynt of extreame folly, & rashnes,*  
*to reason, or question of the place, which*  
*the soules of the iust departed this life doe*  
*occupie, or possesse; and whether they*  
*enioy for the present, the glorie of heauen*  
*or not: so this acute diuine, can not*  
*distinguish a definitiue place, pro-*  
*per to spirituall substances, from a*  
*circumscriptiue, that appertayneth*

*Cal. 1. 3.  
6. 25 5. 6.*

122 The Genealogie of protestants  
to corporall; and then he addeth,  
the Scripture euerie where, wisheth vs to  
rest our selues vpon the expectation of  
Christs comming, and vntill then, God  
deferreth to giue vs the crowne of glorie:  
and soone after, the soules of the godly  
that are past the labour of Christian war-  
fare on earth, do enter into happie re-  
pose, where, with comfortable cheerfulness,  
they expect to enioy, the crowne of heauē-  
ly glory, which God promised vnto them,  
and so all things are held in suspence,  
vntill Christ the redeemer of mankind  
appeere, comming to iudgment. Hether to  
Caluin, who by the fore-mentioned  
repose; assigned by him to the sou-  
les of the iust deceased, meaneth  
not the crowne of blisse, for that is  
repugnant to the whole contexture  
and purporte of his speech; but only  
an immunitie from griefe, & miserie.



THE HERETICKS  
called Priscillianists.

C A P. X.

**T**HEY agree with Prote-<sup>Aug. b.</sup>  
stants, in this propertie of<sup>70.</sup>  
hereticall collusion; that  
what soeuer authoritie of Scripture  
came in their way, that made against  
the renour of their impious doctrine,  
they were accustomed, the better to  
decline the force & euidence thereof,  
to allegorike the same, which kind  
of shifting euasion, is daylie put in  
vire by the obseruers of the first  
Ghospel, as by theyr foure-score se-  
uerall expositions; of the passage of  
Scripture (*This is my body*) is made  
clear and euident, for rather, then  
to admit the reall presēce of Christs  
body in the holy Eucharist, Which  
is demonstratiuely proued, by the

Luce. 22.

Cor. 11.

Claudian

Xantus.

epist.

prima de

re Eucha-

ristica.

124 *The Genealogie of Protestants*  
evidence of these words, they seeke  
to salve the matter by varietie of tro-  
pical loquutions.

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OF THE HERETICKS  
*called Heluidians.*

CAP. XI.

*Epiph. l.*  
*78.*

*Hieron.*  
*contra*  
*Heluid.*

*Aug. bar.*  
*34. & 56.*

 His packe of hereticks,  
entred into a league of con-  
spiracie with Protestants,  
against the perpetuall virginie of  
our blessed Ladie; yea, and in equa-  
lizing the merit of matrimonic to  
that of virginity. This is the two  
edged sword of hereticall peruer-  
sitie, wherof our new-ghospellers  
do serue themselves, to impugne  
the impregnable truth of Catho-  
licke religion.

OF THE HERETICKS  
called Donnianists.

C A P. XII.

**E**nde the modell of Helui-  
dian impieties, that was re-  
newed by this spawne of  
Hellish vipers, they went about to  
set up the Stoicks schooles and  
doctrine; that charged all sin-  
nes, crimes, and transgressions  
with an equall weight of enormi-  
tie and malice, which is the daylie  
theme of Protestants sermons,  
who preach against the distinction  
assigned by Catholicks, betweene  
mortall, & veniall sinne, confoun-  
ding both the members of the di-  
uision of sinne, in a stoicall equa-  
litie, of malice; for no sinne can  
auoide the guilt and penaltie of  
eternall damnation; nay the stealth

Aug. har.  
68.

Hieron,  
contra  
Iovinian.  
post mediu



126 *The Genealogie of Protestants*  
cuen of a pinn, or of the least trifle  
bringeth the author within com-  
passe of the same danger; if we be-  
leeue these new Theologians.


*Aug. b. 82*

The Iouinianists were of opi-  
nion, that a man being once bap-  
tized, and cleansed of all filth of  
sinne; with the water of the sacred  
font of regeneration, is past all dan-  
ger of sinne, and can not be fouled  
by the vehemencie of temptation, so  
securely is he established in the pos-  
session of grace: and Luther doth  
boulk out the same heretical po-  
sition in these termes: *a man being  
once baptized (saith he) can not leese  
his grace, though he would bidd the same  
farewell, and heaped sinne vpon sinne;  
vnlesse he refuse to beleene the misteries  
of Christian fayth: so Luther.*

*Luther in  
captiuit  
Babilon.  
cap. de  
Baptismo*

OF THE HERETICKS  
called Discalceats.

C A P. XIII.

 His ungodly troupe of factionists were accustomed to goe vnshod; and this not as S. Augustin observeth, for any desire of mortification, (by chastising the flesh with the rod of affliction, to the end to subdue the same to the dominion of the spirit;) but only out of a fond scruple of erroneous conscience; they conceaued; by reading these passages of scripture, loose ~~of~~ <sup>loose</sup> ~~thy~~ <sup>loose</sup> shoe from ~~thy~~ <sup>loose</sup> feet. And in an other place take of ~~thy~~ <sup>loose</sup> shoes from ~~thy~~ <sup>loose</sup> feet, against the use, and wearing of shoes.

Exod. 3.  
Isa. 62

Thus did these men misconstrue the sacred oracle of Gods word,

128 *The Genealogie of Protestants*  
misapplying these fore-alleged  
authorities to colour their abuse of  
austeritie. I know the libertine heart  
of moderne Sectaries are so tickled  
with the loue of pleasures, as they  
foame at the mouth like wylde bea-  
stes, at the least mentio of austeritie:  
yet, must I confesse, they cannot  
auoide falling into the same ceter of  
absurditie, whether the weight of er-  
rour carried these old dogmatists, if  
they will but yeeld to the violence  
of their owne hereticall motion:  
for no other warrant or ground is  
required by these men, for to make  
good any positio, or article of reli-  
gio; then the manifest text of Scrip-  
tures, which eyther in sound & shew  
of formall tearmes, or by deduction  
& inference do proue the same.  
Now do I leaue to any man of discre-  
tion to censure, whether these au-  
thorities of Scripture doe not con-  
tayne



*The Hereticks of the fourth age.* 129  
sayne the like, & equall, perspicui-  
tie, and importance, that, were in-  
sisted vpon the Discalceats, as these  
wheron the Protestants ground  
theyr fabling fancies.

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## THE EPILOGVE.

### C A P. XIV.

**Y** these few notes, & ob-  
servations I haue layd toge-  
ther of such cockles of errour; as  
sprouted vp amidst the pure wheat  
of Christian fayth in this fourth  
age, it commeth to be made cleere,  
and certaine, that Protestantisme is  
nothing else, the à mixture of the of-  
scumme and of-scourings of old  
heresies; for first the Protestants ex-  
pose generall councells to danger  
of errour, which is à point of Aria-  
nisme: the protestants conferre the

headshipp and supremacie of spirituall affaires vpon the temporall prince; and herein they imitat the arch-heretick Donatus, and Iulian the Apostata. They detest the crosse of Christ; and the signe or image therof, they can not indure to behold, and this was à point of the said Emperours impietic. The protestants admit no praier for the deade, and this is an article of Acrian, his heresie. The protestants condemne the invocation, and veneration of Sayncts, and this error was broached by Eustachius, and his hereticall Squadron; out of which premisses, contayned and set downe in sundrie ecclesiasticall histories, compiled by classicall writers of irrefragable authoritie, I deduce this vndeniable conclusion, that most points of protestant religion wherein they varie from the

*The Hereticks of the fourth age.* 431  
common doctrine of the Catholick  
Romain church, were condemned  
and registred for errours, impieties,  
and heresies, in this fourth age, by  
the vigilant doctors and Pastours  
that governed & watched over the  
flocke of Christ; and consequently,  
they can not finde out any thing  
to theyr auayle in this fourth cen-  
turie of years.

I ij



OF THE  
**HERETICKS**  
**THAT LIVED IN**

*The fift age from the beginning of the  
 yeare 400. vntill the end of the yeare  
 500.*

C A P. I.



**VIGILANTIUS** whose name  
 S. Hierom suiteth to the  
 sluggish humour of his here-  
 ticall peruersitie, calling the same  
**Dormitanti**us; did leade the dance  
 of hereticall factionists in this fift  
 age, tracing the same circle of im-  
 pietie, wherein the crew of moderne  
 wanderers, do compasse, without  
 end or rest. First Vigilantius re-  
 proued the inuocation, and vene-  
 ration of Saints; secondly he con-  
 demned of Idolatrie all shew of re-

*Hieron  
 contra  
 Vigilant.*

uerence that is exhibited to theyr  
holie relicks; thirdly, with the same  
spirit of pride and arrogancie, he  
K scoffed at the pietie of Catholicks,  
I N that vsed to celebrat the memorie  
of Gods trustie seruants, by burning,  
of the at theyr sepulchres, of waxe tapers;  
yeare fowrthly, the vigils of Saincts, the  
fasting dayes determined by the  
authoritie of Ecclesiasticall con-  
ame stitutions, Virginitie and Chastitie  
the obserued by cleargie-men in these  
were dayes, this child of perdition sought  
ame to blowe away with one blast of his  
ance hereticall breath. Thus did Vigi-  
fift lantius stamp the same coyne of he-  
im- reticall opinions, in the minte of his  
erne distempered fancie, that passeth  
out now for pure & currant mettall, in  
re- most quarters of the Protestants  
ne- commonwealt: & this list of Vi-  
on- gilantius his errours, that we haue  
re- layde downe, were confuted, by the

134 *The Genealogie of Protestants*  
penned of the moste learned, & holy  
doctor, S. Hierom, for vngodly  
positions of erroneous doctrine; see  
therfore how iustly the Protestants  
may be intituled true heires and  
successors to old hereticks.

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## OF THE HERETICK *Pelagius.*

### C A P. II.

**I**GILANTIVS his dreames  
were no sooner welcomed,  
by some itching-eared peo-  
ple in severall corners of France,  
then Pelagius à Britaine monk  
broke off with the Church, partely  
vpon the same tearmes of disa-  
greement, wheron the Sectaries of  
our tyme, do stand à iangling with  
Catholicks. For first, he denied that  
freewill after baptisme is liable to  
danger of sinne: A plaine maxime

August.  
4.88.



*The Hereticks of the fift age.* 135  
of protestant Theologie. Who is once  
baptized (saith Luther) can not, though  
he would, leese his grace, & the fauour  
of God, but only in case of infidelitie:  
& Caluin confirmeth the same ab-  
surditie thus; the principall, effect of  
Baptisme, sayth he, consisteth in assuring  
vs of the grace of adoption, wherby we  
are made the children of God; of which  
grace we are neuer destituted or aban-  
doned. So he.

Furthermore pelagius held that  
infants at the tyme of theyr natiui-  
tie, are void of all blemish, & in-  
fection of sinne; & so he sought to  
subuert the common doctrine of  
Catholick deuines, touching the  
existence of original sinne. The  
protestants are most eagerlie set  
vpon the defence of the same pe-  
lagian assertion: though in shew, &  
sowne of words, they seeme to va-  
rie & dissent from the same; for of

*Luth lib.  
de cap.  
Bab. cap.  
de baptis-  
mo.  
Cal. in  
antitodo  
Concilio  
Tridenti-  
ni, sessione  
7. can. 7.  
Augustin.  
b. 83.*

136 *The Genealogie of Protestants*

*Cal. li. 4.  
cap. 15. §.  
20. & li.  
4. cap. 16.  
§. 17. 24.  
26. & in  
antido.  
fess. 6. 8. 5.*

the one side they deny the necessitie  
of baptisme to saluation, & of the  
other, theyr children are enriched  
with an abundant dowrie of sancti-  
fying grace in theyr mothers wōbe,  
& consequently are assoyled of  
all imputation of sinne, euen at the  
first instant of theyr deliuerie into  
this world.

*Augustin.  
ibid̄, &  
lib. de  
baptismo  
periculo-  
rum.*

And albeit the Pelagians exempted  
all infants from the inheritance of  
eternall felicitie, in the kingdome  
of God, that de cease without baptis-  
me; yet did they assigne such wret-  
ches, to a certayne habitation & re-  
sidence without the ambit of hea-  
uen, wherein they should raigne in  
eternall Beatitude. The Protestants  
do not only allot vnto infants that  
depart this life, without renouation  
by that sacrament, a crowne of glo-  
rie, & eternall felicitie; but also they  
admit these vnchristened infidells

into the celestially tabernacle and throne of almighty God, there to partake of the neuer ebbing delights of the Elect. Against the cleere text <sup>Job 3.</sup> of scripture, *vnlesse à man be borne againe (saith Christ Iesus) of water, & of the holy Ghost, he can not enter in the kingdom of heauen.*

It was the fashion also with the Pelagians, to condemne in cleargie-men, the vse of habits, & Ecclesiastically ornaments: yea they were so excessiue in this behalfe as, according to S. Hieroms testimonie, they could not indure that priests, Deacons & Subdeacons offering vp sacrifice, should weare white attire. The desolation, & combustion of Churches, & the pillage, & hauock made by Protestants of Church-stuffe & furniture, doe manifestly bewray the same inueterat spirit of Pelagian heresie.

*Hieron.  
lib. 2. con-  
tra Pela-  
gianos.*



138 *The Genealogie of Protestants*

Lastly, Pelagius with his hereticall  
squadron were so carried away with  
à vayne perswasion of supposed fan-  
tastic; as they assured themselves,  
of saluation, with all certayntie, &  
confidence possible. Which poynt  
of pelagianisme is daylie put in exe-  
cution by the aduersaries of our  
fayth: who are so soundly lulled  
a sleepe in errours lappe, so benum-  
med of all sense, & feeling, of their  
owne sinnefull estate, with à lethar-  
gie of erroneous retchlesnes, as they  
appropriatvnto themselves the sayd  
pelagian confidence & assurance of  
saluation, Vaunting that they are as  
assured of heauen, as Christ himself  
can be therof. O glorified Saints  
of the reformed ghospell!

*Hieron.  
l. 1. contra  
pelagia-  
nos.*

*Cal. lib. 4.  
ca. 17. §. 2.*

OF THE HERETICK  
Nestorius.

CAP. III.

**N**estorius Patriarch of Constantinople (who also may in regard of the affinity of his heresie with Calvinisme be called the Patriarch of Geneva) began his tragedie of vngodlinesse soone after Pelagius, vpon the yeere of our Lord 428. first, he robbed Christ Iesus, sonne to the blessed Virgin Mary, of his Godhead, restraining that mirrour of diuine perfection, to the sole nature & propertie of à meere man, that in processe of time by merit of good life, grew so gracious in the eyes of God, as he attayned to à certaine kinde of coniunction with his diuine maiestie, that consisted in no hyposta-

Baron. an.

428. nu.

29.

Tertia

Synodus  
generalis

habita

Ephesi cō-

tra Nesto-

rium an-

no Dom.

431.

August. h.

89.

Socrates

li. 7. c. 32.

140 *The Genealogie of Protestants*  
ticall vnion, but only it did enable  
Christ by à certaine prerogatiue to  
become the tabernacle of the inha-  
biting Deitie. This is the descrip-  
tion he vsed, to set foorth, & de-  
cipher, the vndecipherable perfe-  
ctions of Christs holy person and  
essentiall constitution; and con-  
formable to these principles he  
would not yeeld to call our sa-  
uiour θεός that is God, but θεοφόρος  
that is carrying God, neyther would  
he stile our blessed Lady θεοτόκος  
mother of God, but χριστοῦ μήτηρ, mo-  
ther of Christ; & in fine he was of  
opinion, that not only two natures,  
but also two persons must needs be  
admitted in Christ; the one wherof  
he nominated the sonne of God; the  
other, the sonne of man; so Nesto-  
rius: whose horrible shewre of blas-  
phemies, that ouerwhelme the sa-  
cred maiestic of Christ, is renewed



by the principall doctors of the de-  
formed religion. And first, to begin  
with Martin Luther, the great  
Patriarch of Protestants, whom Cal-  
uin honoreth with the title of the  
most worthie apostle of Christ, he  
is conuicted of Nestorianisme, by  
the purporte of his owne confession  
for he denieth, *that Christ is an omni-  
potent man* : & Brentius à chiefe  
commander also of that hereticall  
legion, doth sett downe the same  
heresie, in more playne tearmes of  
assertion: *the sonne of God* (sayth  
he) is in *the sonne of Mary*. Yea,  
Caluin himself, who refined the re-  
formed ghospell, pleadeth for the  
admission of the sayd Nestorian do-  
ctrine, in an open & playne fashion:  
*Christ* (sayth he) *did assume the person,*  
*& office of à Mediator; to the end, to re-*  
*concile vs to God*. So these men, are  
intangled in à labyrinth of Nesto-

Cal. lib.  
1. de lib.  
arb. cōtra  
Albertum  
Pighum.  
Lutherus  
in Epist.  
ad Hebr.  
¶ in ser-  
mon. que-  
dam de  
nat. Dom.

Vide Be-  
lar. lib. 3.  
de Chri-  
sto. cap. 1.  
de S.

Cal. lib. 1.  
c. 11. §. 8.

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rian heresie, & for want of the clew  
of fayth to guide theyr procee-  
dinga, know not how, to winde  
themselues out.

It was also obserued of Nestorius  
that he made no account of the an-  
cient fathers, & doctors of the pri-  
mitiue church, and would not  
stick to reprove, such testimonies,  
as were alleadged out of theyr  
woorks, for the interpretation  
of scripture; preferring his owne  
priuat concept, before theyr opi-  
nion, & vniforme iudgment, con-  
cerning the explication of any diffi-  
cultie, or decision of any controuer-  
sie, that came in his way: which spirit  
of Nestorian arrogancie, is so pre-  
dominant ouer the distépered appe-  
tites of Protestants, as they vilipend  
the sayd oracles of antiquitie, and  
stern-holders of Gods primitiue  
Church, & stomach, at the citations

Socras. l.  
7. cap. 32.

of theyr authorities; and this vpon  
à strange confidence in the suppo-  
sed pregnancie of theyr owne acute  
iudgment: I could produce a myriad  
of instances of that kinde; but to  
auoyd prolixitie, wherof this place  
is vncapable, I will rest contented  
with two, without prosecuting the  
matter any farther: the constitu-  
tions, or statutes determined, and  
agreed vpon by the generall assem-  
bly of french ministers, do pro-  
hibit, all persons of theyr sect to  
cite, or alleadge the writings of the  
ancient doctors, but very sparinglie,  
& seldomly: yea, and in expresse  
termes this caueat is geuen: when  
any of ours dispute of religion, be must  
not yeeld to the sentēces of ancient doctors  
for the determination of any poynt of do-  
ctrine.

Statuta  
Eccles. Gall.  
Hugue-  
narum.



OF XENAIAS, OTHER-  
wise called Philoxenus, Prince  
of Iconoclasts.

CAP. III.

Nicoph.  
lib. 16. c.  
27.

**X**ENAIAS à Persian, & à fugi-  
tive servant, crept into à so-  
cietie of moncks, or reli-  
gious men; and albeit he was neuer  
baptized; yet did he take on, to per-  
forme the behoofs of à cleargie-  
man; wherof, when notice was geuen  
to the Byshop of Antioch, he tur-  
ned him out of the church, but af-  
terwards, when one Cnapheus had,  
contrary to all right, and equitie,  
recovered the vsurped possession of  
the byshoprick of Antioch, he in-  
stalled this vnchristened fugitive, in  
the Bishoprick of Hieropolis; and  
to cloack the wickednes of this fact;  
he gaue out, that the consecration  
of the

of the said pseudo-byshop is equiua-  
lent to his baptism, and that the  
one supplied the defect of the other.  
Thus did Xenaias, & Cnapheus  
both, stand in defence of two no-  
torious abuses, that are receaued by  
Protestants, for lawfull, & con-  
scionable dealing, in matters of  
Christian religion: The former is,  
theyr superlatiue contempt of Bap-  
tisme, for with them it importeth  
nothing, whether a man receaueth  
that sacrament or not, seing, it is  
*but a bare signe or seale*, as they de-  
scribe the same, voyde of all force,  
& efficacie to produce the least de-  
gree of grace: The second is, theyr  
generall permission, to all humane  
persons, to vsurpe like Dathan, &  
Abiron vpon priestly functions; yea  
they are so enamoured of women, as  
they inrolle them also in the list of  
such, as are capable of priest hooe.

K

146 *The Genealogie of Protestants*

Furthermore, *Xenaias* was the first (saith Nicephorus) that cast out this wicked speech (ô presumptuous heart, & mouth too impudent) that the image of Christ, & of those that pleased him, must not be worshipped. Hetherto Nicephorus; with like reason may we exclaime vpon moderne Iconoclasts, who omit no violence or outrage, that can be suggested & designed by the diuel, to deface all memorie of Christ Iesus; & to holy images (that are the bookes wherein the simple people, and ideots doe read the mysteries of fayth) they offer à thousand indignities reproaches & iniuries.

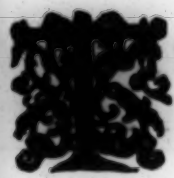
Nicoph.  
ibid.



OF DEUTERIVS AN

Arrien byshop.

CAP. IV.

 His old dogmatist incurred  
à note of infamie by chan- *Nicoph.  
lib. 16. 4.*  
ging the vsuall & ordinarie 35.  
forme of baptisme for ( as Nice-  
phorus witnesseth ) when at Con-  
stantinople he christened one called  
Barbas, & sought to abolish the  
tradition deriued from our Lord,  
touching the forme of that sacra-  
ment, he passed, to that extremitie  
of rashnes, as contrary to all order  
established in the church of God,  
& contrary to the long continued  
custome of Christian people, he  
pronounced the words thus *Bar-  
bas is baptizd into the name of the fa-  
ther by the sonne in the holy Ghost. And  
loe you* ( sayth Nicophorus ) *the manner*

148 The Genealogie of Protestants  
that was in the sacred font dried vp, &  
Barbas flying thence, published that mi-  
racle to all men. So he. Thus Deute-  
rius forfeited his credit and reputa-  
tion by this pranck of hereticall in-  
solencie, & what shall we think of  
Luther, can he auoyd the like in-  
conuenience, seing he warranteth  
the sayd alteration, & corruption  
of Baptisme, imputed to the fore-  
mentioned Arrian Byshop? Luther  
I say in his booke intituled of the  
captiuitie of Babylon, setteth downe  
this assertion; *I doubt not.* (sayth he)  
*but a man that receaueth Baptisme, in*  
*the name of our Lord, is baptiz ed in the*  
*name of our Lord, though an impious mi-*  
*nister should not conserue the same in the*  
*name of our Lord;* So he. And Calvin  
affirmeth, *that the forme of Baptisme*  
*consisteth in a sermon, or in preaching*  
*unto the people the word of God, and*  
*consequently it inuolueth no ab-*

*Luth. lib.*  
*de captiu.*  
*Babyl.*  
*cap. de*  
*Baptismo.*


*Cal. lib. 4*  
*c. 14. §.*  
*4.*

*The hereticks of the fift age.* 149  
sarditie in these mens conceits, to  
mangle & deprave the anciēt forme  
of Baptisme. Do they not de-  
serue an extraordinarie fee of Deu-  
terius, for arguing his case, and de-  
fending the lawfulness of his enter-  
prise against the primitiue Church  
of God?

---

OF SVNDRIE OTHER  
*Hereticks that lined in  
this age.*

C A P. V.

 HE Hereticks called Pre-  
destinats, or the fore desti-  
ned, that ioyned with other  
fore-mentioned reprobats against  
the Catholicke Church in this fift  
age, were so rash and vnadvised, in  
sounding the bottomlesse pro-  
funditie of Gods diuine iudgments,  
decrees, & ordinances, with the

*Baro. an.  
490.*



150 *The Genealogie of Protestants*  
folly plūmet of humane reason: as  
they erred in à mayne principle of  
theyr doctrine, touching the my-  
stetic of Predestination, wheron  
(they sayd) the progresse of our life with  
the severall passages & issues thereof doth  
depend, without any relation, to the con-  
currence of our endeavors. Out of which  
principle of theyr phanaticall do-  
ctrine, they did inferre that all sorts  
of employments wherein we bestowe  
our life-tyme, are cōforme, suitable,  
& indifferent; & that good & euill  
actions, do march in the same ranck  
of conformitie, equalitie & indiffe-  
rencie: by which paradox they dan-  
ted & deterred the iust from good  
works, & encouraged the wicked to  
heape mischief vpon mischief  
without measure, order or number.

*Nicop. l.*

*15. c. 28.*

*Bar. ann.*

*448. n. 19*

Peter Cnaphens, and Eutiches  
made the diuinitie of Christ passi-  
ble, or exposed the same to danger

**The hereticks of the fift age. 151**

of affliction, incumbrance, and annoyance, incident to creatures.

*Baran.  
428. 33,  
34.*

Theodorus bishop of Mopsuest, who was à monck, & obliged by à vowe, & oath, to the obseruance of à single life, and chastitie; and yet kept à concubine, contrary to the tenour of his profession, colouring that sacrilegious conuersation, with à pretext of wedlock, wherein he was euen fallen à sleepe. In such sort, as no perswasion or entreatie vsed by S. Iohn Chrysostom his, quondam schoolefellow in Libani<sup>9</sup> his schoole could auayle to reclayme him from that miserable estate of sinne.

*Epistola  
Chrys.  
5. & 6.  
qua ext.  
tom. 5 ops-  
rum eius.*

These ( I say ) with many other monsters in nature, were hatched in this fift age, all holding correspondence with Protestants, in most points of their pernicious doctrine. For first, let any man of iudgment consider whether the Protestants

152 *The Genealogie of Protestants*

are not beassed by the same motives  
grounds, & principles, that mislead  
the Predestinats to à reprobate euēt.  
For how often do ministers roare in  
their pulpits, that our soules assign-  
ed to eternall woe or welfare, inde-  
pēdently & without any relation to  
our works? nay no Iacobs staffe, can  
take the height of à starre so truely,  
as euery tooth-lesse vettle of their  
sect, can (forsooth) iudge of the de-  
crees & ordināces, that moue in the  
sacred orbe of Gods diuine vnderstā-  
ding, the influences wherof, do  
contayne so irresistable force, and  
puissance, as we can auoyd nothing  
that commeth within the compasse  
of the obiect of Gods holy presciēce;  
& so, it is, but an arbitrarie & in-  
different matter what course we take  
in hand eyther of vice or vertue.

*Cochlans  
in vita  
Lutheri.*

What, is not this consonant to the  
predestinats dreames? Did not Lu-



*The Hereticks of the fift age.* 153

ther vpon his farewell with the Church of Rome become paramour to à cloistred nūne, & to saue his credit intituled his sacrilegious lecherie à mariage. Luther also doth carpe at those that attribute the whole latitude & fulnes of Christs passiō to his sole humanitie, presuming to ascribe à certayne measure therof to his diuinitie also, & making the same capable of passion, which opinion was inuented by Eutiches & Cnapheus, two arch-hereticks that liued in this age.

*The Epilogue.*

Now then, by this suruey of this fift century after Christ, it is cleerly proued that there is no more conformitie, resemblance, vnitie & correspondēce between the source & the streame, betweene the counterfeit & the currant, betweene à man when he is in the floure of his youth, and

134 *The Genealogie of Protestants*  
the same partie when he commeth  
to the wayne of his old age, then  
there is between old and moderne  
heresies; for what is the whole list of  
Vigilātius his heresies but à paterne  
of Protestant impieties? The Prote-  
stants disallow the wearing of mo-  
nasticall weeds or habits, and of Ec-  
clesiasticall ornaments; likewise  
they remaine acertayned of their  
iustification, and perseuerance in  
the grace, and fauour of God, and  
consequently they glorie in their  
predestination: their names (for-  
sooth) are registred in the booke  
of life, & their whole sect are enfran-  
chised in the citie of heauen; and  
where learned they these follies? in  
Pelagius his schoole. The two arch-  
hereticks Eutiches & Cnapheus did  
reade the Sages of the fift Ghospell à  
lesson of blasphemie against the di-  
uinitie of Christ making the same

passible or sensitive of affliction.  
And now if the whole course of their  
doctrine & deportments (as we have  
demonstred) is conforme to the  
prescript of old heresies, let any  
man of iudgment consider, with  
what shew or probabilitie of reason  
they can clayme any interest in the  
authentickall proceedings of this  
age.



OF THE  
**HERETICKS**  
**THAT LIVED IN**

*The sixt age from the beginning of the  
 yeare 500. vntill the end of the yeare  
 600.*

---

Of the Talmudists.

C A P. I.

**T**HE Talmud is the Iewes  
 Bible fraught vp with an  
 Iliad of impieties & blas-  
 phemies, committed to writing by  
 the old Rabins. It is the carde & di-  
 rectorie wherof the Iewes do serue  
 themselves to rule the course of  
 their life, and conuersation: and  
 wherupó also the Protestáts do relie  
 in seuerall poynts of theyr disastrous  
 proceedings in matters of religion.

And first the Talmudists reprop-  
 ue the storie of Iob recorded in holy  
 writ for a meece fiction; esteeming  
 vithal that Iob himself did neuer  
 enioy the benefit of life or existence  
 among the creatures of God, so  
 they. This is the primum mobile,  
 that With violence of error whir-  
 leth about the inferiour sphere of  
 Luthers vnderstanding, who deliue-  
 red the same opinion in these ear-  
 mes: *many things* (sayth he) *were re-*  
*counted in the booke of Iob, that were*  
*not performed, or done in such manner*  
*as they are layde downe therein.* Yea, he  
 addeth; *the booke of Iob deserves*  
*more credit then the argument of a ri-*  
*genious comedie handsomly intended, to*  
*teach men patience.* is not this plaine  
 Iudaisme? is not olden Iudaisme?

Ord. 4. 17.  
 3.  
 Luther in  
 suis form.  
 tis. de Pa-  
 triare. &  
 proph. tis.  
 de libris  
 veteris &  
 noui Te-  
 stamenti.

And among a myriad of blasphe-  
 mies no lesse abominable for the  
 enormitie of their malice, then ridi-

158 *The Genealogie of Protestants*  
 culous for theyr fodnes & vanities,  
 that were bolted out by this ring-  
 leader of reprobats against the sa-  
 cred maiestie of God; it was an arti-  
 cle of their fayth, that a certaine Ra-  
 bine was so ingenious, as he coo-  
 soned both God and the Diuell at  
 once, in māner following. This sub-  
 tile politike being in the last agonie  
 of life & death, and euen vpon the  
 poynt to yeeld vp the ghost, he peti-  
 tioned to the diuell, his long ac-  
 quainted maister and familiar frend,  
 that he would be pleased to gratifie  
 him with the courtesie, as to giue  
 him permission to peepe in at hea-  
 uen gate, to the end to cheere vp his  
 afflicted spirits, and decayed forces,  
 with the sight & contemplation of  
 the vndecipherable felicitie, that is  
 inherited by the triumphant cōpa-  
 nie of Gods elect, in his eternall ra-  
 bemade: but this fauourite of Sa-  
 tan, was no sooner left at the gate of

*Refert  
 Xistus Ro-  
 mans l. 2  
 sua biblio-  
 thet. fan-  
 Ra V.  
 Traditio-  
 nes.*



heaven, to effect his pretended desire, then he rushed in along, bolting out à solemne oath, that he would neuer retyre, or goe foorth thence, so that God fearing to con-  
curre to an act of periurie, would not once offer to turne him out; & of the other side, the Sergeants or officers of hell, could not attach him in that place, it being without the compasse of theyr iurisdiction and liberties; and so by this stratageme, he gulled both God and the diuell at once; ô fôd blasphemie well becomming the imaginations of the Iewes, that are deliuered into à reprobate sence, which I must confesse is not set downe by Protestants in the same circuit and feature of words; yet do they hold certayne grounds and principles, wherof the possibilitie of the sayd Talmudicall inuention, may, by good deduction

160 *The Genealogie of Protestants*

*Cal. lib.*

3. 6. 23

§. 2.

*Cal. in*

*Isay. 23.*

& inference, be gathered & demonstrated; for of one side, they robbe his diuine maiestie of his absolute power, wherby to bring to passe what he liketh best: and of the other side, they blind-fold his al-knowing wisdom, with a vayle of ignorance; for Caluin the great Apollo of the Geneva Muses, calleth the absolute power of God, a meere fiction, no lesse profane then detestable; & againe: *the absolute power of God (sayth he) is but an imagination of schoole men; yea, a blasphemie*; and of Gods wisdom he maketh riddance in like manner, by attaynting his diuine maiestie with the guilt of sinne, which by the common consent of Philosophers and diuines, can noe wayes subsiste, vnlesse ignorance be the harbinger therof in our soule; who so euer wanteth (I say) wisdom and power (as the Protestants calumniate

*Arist. 3.*

*Eschic. cir-*

*ca mod.*

*D. Thom.*

1. 2. q. 78.

luminat Almighty God, doubtlesse  
he standeth in danger of coggerie  
and illusion by all the world.

Lastly, they repute the Churches, oratories and places of deuotion; haunted by the frequent resort of Catholicks, to serue men only for à common marte or fayre, wherein to trafike and exercise idolatrie, and all kind of abomination, and iniquitie against God; nay they mistearmed this house of praier, the pallace of idolatrie: which all Iewes are bound to demolish and cuert: so they, which furie of Talmudicall detestation, doth so transport the rigid Puritans or Brownists, as they will not enter vnder the roofes of any Churches, which they, thinke to haue bene polluted with idolatrie and Papisticall superstition, as they tearme it; but assemble theyr sect and cōgregation, in woods and

*Ord. 2. 170*  
*l. d. 2.*



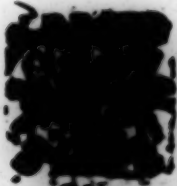
162 *The Genealogie of protestants*  
forrests, & climbe vp trees to bleat  
out theyr harsh sounding Psalmes  
and seruice.

---

OF THE HERITICKS  
*called Petrus Amoneensis.*

CAP. II.

*Bar. Am.*  
518.

 His impious dogmatist was  
colonell of a whole legion  
of hereticall factionists; & because  
he would needs be characterized and  
distinguished from the common  
sorte of his soldiours, by some  
badge & cognizance of special ini-  
quitic, he proclaymed insatiable eni-  
mitie and hatred against the sea of  
Rome. Secondly, he was not con-  
tent to stand vpon tearmes of hostilitie  
with Gods militat Church, that feigh-  
teth the feights, of our Lord on  
earth, but also he stormed against  
the triumphant army of saincts that

*The Hereticks of the sixt age. 163*


raigne in heauē, razing their names  
out of the calender and Ecclesia-  
sticall cronicles, yea and thundred <sup>Baren.  
ibidem.</sup>  
out dulle censures and banes against  
those home-dwellers of Gods pal-  
lace. Thirdly, he cast downe the  
images of Saints, & in lieu therof,  
he set vp the statues of seuerall here-  
ticks. Fourthly he was accustomed <sup>Baren. ib.</sup>  
to rush into religious mens houses  
by force, and violence, and hauing  
slaine, emprisoned, & put to flight  
the inhabitants therof, he pestered  
these conuents with troupes of im-  
pudent women; and so turned  
the temples of chastitie into bro-  
thelle houses and stews. Thus did  
this old architect of heresie ende- <sup>Baren. ib.  
n. 48. 47.  
49.</sup>  
uour to edifie the same Babilonicall  
tower of hereticall confusion, that  
was elected by Luther and Calvin,  
together with the whole crew of  
their adherents; which I neede not

164 *The Genealogie of Protestants*  
to iustifie by the allegation of any  
other prooffe, then of common ex-  
perience; desiring the reader, to cast  
back the eye of his memorie vpon  
such feats and tragicall actions, as  
are daylie represented and done by  
these pretended reformers of reli-  
gion, and particularly, at this pre-  
sent in france against their natural  
prince.

---

OF THE HERETICK  
*Philoponus and of his sect called*  
*Tritheits.*

C A P. III.

 His punie and nouice, not  
contayning himself within  
the limits of Philosophie &  
grámar, in which sciences alone, he  
got à litle insight or skil, tooke his  
Icarean wings of presumption, &  
flew so high à pitch of learning, as  
he rúbled downe into à mayne gulfe



any impietic, against the vnitie of es-  
 sence that fayth teacheth vs to ascribe  
 unto God. For Beside that he <sup>Baron. an</sup>  
 was conuyned with Eutiches in confoun- <sup>353. n. 75.</sup>  
 s, asling Christs two natures in one, he <sup>& sequ.</sup>  
 was also patronized and sustayned a Tri-  
 unitie of Gods, whence his sectaries  
 were named Tritheits; which im-  
 rational opinion, that ouerthroweth  
 the mayne ground of christian re-  
 ligion, is consonant to the princi-  
 ples of Protestant diuinitie, as their  
 great Apostle Luther doth acknow-  
 ledge, saying; *odit anima mea vocem*  
*illam* *ὀμολογῶ* my soule hateth the word  
 consustātiāll vsed by Catholicks, to signifie  
 the vnitie of substance or essence, that the  
 trinitie of diuine persons do participate:  
 so he. And Calvin seemeth to ratifie  
 and approue his errour in that be-  
 half, for currant and authentically  
 doctrine, who in his commentarie  
 vpon the tenth of S. Iohn, handling

166 *The Genealogie of Protestants*  
this passage of that chapter: *ego & pater vnum sumus*, condemneth the ancient Fathers of oversight in these rearmes. *The ancient Fathers*: (saith he) *did abuse this place to prove that Christ is ὁμοουσιον or of one substance with his Father*. For he disputeth not here of the vnitie of his substance, but of the vnitie of his will, & cōsent with the Father. And in like māner, that other passage of S. Iohn: *in beauen there are three that giue testimonie, the Father, the sonne; and the holie ghoste; and these three are one*, which words, Calvin & Beza contest to be ment of the vnitie of Christs consent with his father, & not of their vnitie of substance. And so these two great pillars of Protestantisme do pleade for Arianisme, which the primitiue deuines of Catholicke religion did confront & cōfute, by the authoritie of these texts, of holie writ

OF THE HERETICKS  
called Iacobits.

CAP. IV.

**H**is sect sprung vp toward  
the ende of this sixt age, de-  
nying the vtilitie of confes-  
sion of sinnes, that is made to the  
priest in his care; and they alleaged  
no other reason for this negative  
position, then that it sufficeth to vn-  
fold the wounds of our conscience  
to the soueraigne phisitia of soules  
almightie God alone. I neede not  
to imploy my penne in displaying  
the conformitie of this old heresie  
with the new religion of Protestants  
seing their ordinarie inuectiues  
against that article of christian faith  
do issue frō the bottome of à heart  
that is infected with the inueterat

Nicoph. 8.  
18. c. 52.  
Bar. an.  
535. n. 81.  
Sandorus  
bar. 113.  
Præco. v.  
Iacobita.



168 *The Genealogie of Protestants*  
pestilence of the sayd hereticall impieties.

---

OF THE HERETICKS  
called Contobabbits

CAP. V.


*Nicoph.*

*lib. 2. c.*

*49.*

*Pratol.*

*v. Conto-  
babbits*

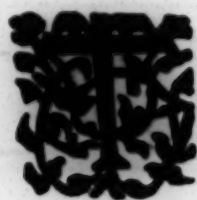
 His seditious congregation  
of turbulent factionists  
were so repugnant to the  
order established by Christ in his  
Ecclesiasticall Hierarchie, as they  
would not admit any byshops into  
theyr Synagogue; which lawlesse  
course of disorder, that quite ouer-  
throweth the whole bodie of Eccle-  
siasticall gouernment, is set on  
foote in many corners of the pre-  
tended Euangelists of this age; and  
especially in France, where they are  
growen so headstrong and violente  
in the pursuite of theyr hereticall  
desires, as they can not endure the

least mention of the name or office of a byshop. All their ministers are endued with the same iurisdiction; all their pastors do enjoy equall prerogatives of supream authoritie; euery of them is chiefe head of the Church. ô monstrous anarchie.

---

O F T H E A G N O I T S  
*or Themistians.*

C A P. VI.



His sect was à branche of the Theodosians hereticall confraternitie, that misconstruing the words of Christ, recited by S. Mark in the thirteenth chapter of his Gospell: *neither man, nor angell, nor the sonne of God but the Father alone, hath notice of the day, or houre of iugement*; did chardge our blessed Sauour with lack of knowledg or ignorance, touching the de-

*Bar. an.*

*335. 20.*

*71. 73.*

*Sand. bar*

*108.*

*Prat. v.*

*Agnosia.*

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 terminated tyme, wherin the day of  
 generall iudgment shall fall out.  
 And Calvin handling that argu-  
 met, doth reiterate the same termes  
 of hereticall position, being in  
 choler, that most of the ancient fa-  
 thers do presume to acquit our  
 Lord of that hereticall imputation  
 of ignorance. For S. Ambrose & S.  
 Augustine expound Christs fore-  
 mentioned speech, in this sense,  
*that he knew not that day, to the ende to*  
*notifie the same to others.* and S. Grego-  
 rie saith, *that he knew that day,* but  
*did not learne the same of his humane*  
*nature.* But Calvin arguing their  
 sentence of vn-truth doth appeale  
 to his old hereticks opinion re-  
 newing his blasphemie against  
 Christ Iesus.

*Amb. lib.*

*S. de fide*

*cap. 8.*

*Augustin*

*l. 2. de*

*Trinit. c.*

*12.*

*Greg. l. 8.*

*epist 42.*



OF MAHOMET THE  
*pseudo-Prophet, & of his followers  
the Turks, Saracens & Ismaelits.*

CAP. VII.

**R**ide winged with vaine hopes is the customarie downefal of loftie myndes, who to come to the designed butt of theyr insatiable desires, loose the raines to peruersitie, iniquitie and mischief, set on foot all euill practises, violat the law of right and reason, and with the blustering storme of theyr disturbance, ruinat & euere both theyr owne and other mens estates. This was the center and circumference of Phaëtons ambitious motion, who rashly enterprised the gouernment of the Chariot of the sunne to distribute the light & influences of that soueraigne planet to sub-

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lunarie regions. But being vnable,  
in regard of his greene & immature  
age, for that haucie exploit he ouer-  
slipped his' course & reduced this  
whole theatre of nature into dust  
& cinders. Was not Mahomet by-  
assed by the same motiues to the  
dissolution of the whole frame of  
Christian religiō, who not knowing  
how to compasse his high-towring  
designements, in regard he was not  
only illiterat & base in his originall,  
but withal nourished in idolatric  
from the shell (which then cōwded  
the face of Arabia, where this mon-  
ster was hatched) conterfeited the  
Spirit of Prophecie; & to this end  
vsed to lie groueling vpon the  
ground in an extasie, as if he were  
surprised with a fit of an Apoplexie,  
& afterwards would say that God at  
the time of his sowning imparted  
vnto him sublime reuelatiōs & inspi-

*The Hereticks of the fift age.* 173  
red with him the knowledge of future matters. His bible intituled the Alchoron, is compacted of many myriads of blasphemies, impieties & prodigious errours against the sacred Deitie of Christ Iesus, that had bene long before framed & forged vpon the anvil of Arianisme and Iudaisme; yet he cackled, that this bable, was deliuered into his hands by the Angell Gabriel, vpon speciall order from Almighty God

In fine, it is à compleat mysterie of iniquitie, that in full proportion resembleth the monstrous & neuer-inough-wondered errours of Protestants in certayne heads & principles of their fift Ghospell. Who list to peruse at large the monstrositie & abomination of the Turcks religion I referre him to. *Volaterranus*



174 *The Genealogie of Protestants  
de Mahomete, Petrus Cluniacensis in  
summa, contra sectam Saracenorum Da-  
mascenus verbo Ismaelite: out of whose  
Tretises. I haue culled these few ob-  
seruations that ensue.*

*Akov, 2. 4  
511. 12.  
29.*

First, Mahomet would not ad-  
mit the God-head of Christ, fashio-  
ning in his owne fancie such a Iesus-  
Christ, as wanted all diuine perfe-  
ctions, but abounded in pretogati-  
ues of humane & created excel-  
lencie being a prophet and Gods  
created Word, and seruant: So he.  
Vpon which principle of Turcisme

*Cal. cont.  
val. Gen-  
til.*

*l. 1. Inst. c.  
13. §. 23.*

*Cōt. val.  
gentil.*

*proth. 10.*

*In Gent.*

*14. 18.*

*In Ioh. 6.*

*In Ioh. 17*

*In Ioh. 1.*

*Edistit.*

*Gallica.*

Caluin founded six maximes of his  
reformed gospell. First he saith,  
God the sone is not properlie creator  
of heauē & earth. Secōdly he calleth  
the father God, by prerogatiue, ex-  
cellēce & excessse. Thirdly he calleth  
the sonne the secōd king after God.  
Fourthly he calleth the second per-  
son, the second cause of life, Fifthly

*The Heresies of the sixt age. 173*

he stileth the same diuine person,  
the father eternals minister, the fa-  
thers secretarie, the vicair of God,  
Sixtly he saith the second person is  
produced by the father, because the  
father determined his will to his  
production, which is as much in ef-  
fect, as to make the eternall genera-  
tion of the second person free and  
contingēt, which can not haue place  
but in creatures, who in regard  
of their defectiue nature can exist &  
not exist.

Nay Mahomet exempteth Christ  
from all aspersiō of sinne, but Cal-  
uin ringeth out à peale of Slanders  
vpon his sacred maiestie condēning  
him of vitious disturbance, igno-  
rance, dulnesse, obliuion of our  
saluation, rashnes, desperation &  
damnation. O diabolicall blasphemies,  
is not Mahomet à better  
Christiā then Calvin? yes doubtles.

*In Man  
22. b.  
Cal. contra  
ual Gent.  
Proth. 10  
p. 1930.*

*2. Inst. c.  
16. §. 12.  
edit. Gall.  
Har. in  
Mat. 24.  
2. Inst. c.  
16. §. 12.  
11. 10. edit.  
Gal.*

176. *The genealogie of Protestants*

This great fore-runner of Anti-christ did referre the deformitie & malice of all sinnefull actions to the sole efficacie of Gods ordinance, decree & prescience; & so he proclaymed the diuine maiestie of Almighty God author, moouer & causer of all mischiefe & abomination, that raigneth on earth, which detestable blasphemie that transfigure our soueraigne Lord into the base & seruile cōdition of the deuil, is defended by the Turcks sworne Ianissarie Iohn Calvin, for à principle of reformed religion, who treating of Gods concourse with humane will to the actions therof, controuleth the doctrine of Catholick diuines in these tearmes.

*Their modestie might seeme worthie of excuse ( sayth he ) that being affrighted with an apparence of absurditie, do seek to free the iustice of God from all*



*The Hereticks of the sixt age. 177*

*sinister imputations if they did not the same in an vntowardly fashion, & by mantaining of à lie, it is an absurditie in theyr iudgment to admit that à man should be blinded by Gods speciall wil & command, & that the same partie should be punished for that blindnes; & so they goe about by wrangling to anoyd the difficultie of the matter, saying; that it is donne by Gods permission, & not by his will also, but our Lord himself pronouncing that he is the cause therof ( of that blindenes ) reproveth that euasion. Hetherto Calvin, where you see he reproveth the permission of euil, which both the light of fayth, & instinct of nature teacheth vs to ascribe vnto God, & referreth all inordinat actions to his actiue will, & so fathereth all wickednes vpon that immeasurable ocean of all goodnesse. And soone after making mention of the diuils rage against holy*

*M*

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Iob, & of the iniuries donne to him  
by the Sabeans, he saith. God was causer  
of the tentation that happened to Iob, &  
the Diuel with the robbers of Saba, were  
Gods ministers or instruments in the exe-  
cution thereof. And againe he addeth:  
*Absolons detestable crime that polluted*  
*his fathers bedd by incest, is the work of*  
God. In like manner he affirmeth;  
that the vnleane Spirit is called the Spi-  
rit of God, for that he answereth God at a  
beck, & obeyeth his puissant command,  
being rather Gods instrumēt in all things  
he doth, then à causer thereof by his owne  
force & efficacie. And at length glo-  
rying in à supposed victorie & triū-  
phing, he saith: now haue I shewen that  
God is author of all such effects as these  
controulers do impute to his idle permis-  
sion. O horrible heape of impieties  
& blasphemies. Calvin pleadeth for  
the innocencie indemnitie, integri-  
tie of all the diuells, & of all wicked

him men, charging our Lord God with  
the guilt of their transgressions; &  
yeeldeth this reason for the same,  
that they are but Gods instruments,  
applied & determined by his irrefi-  
stable ordinance to the act of sinne.  
could all the fiends of hell, if their  
malice were vnited in one, spew out  
à flood of more cancred blasphem-  
ies? no truly. But Calvin imita-  
ting the motion of naturall bodies,  
who the neerer they come to their  
center, the more vehement they  
moue. That is to say, he is so much  
the more eagre, bitter, & iniurious  
against God, the neerer he cometh  
to the designed center & vps hot of  
his execrable inuectiues. He goeth  
on thus. *I confesse indeed* (saith he) *that*  
*all the children of Adam*, are fallen into  
this miserie of sinnefull estate, wher-  
in they are intangled at this present,  
by the will of God. And this is it I



Calvin.  
Har. in  
Mat. 13.  
Cal. 1. 1. 6.  
18 § 4.  
edit Gall.  
ibid. § 2.

sayd in the begining, that we must  
returne at lēgth (for the cause of hu-  
mane perdition) to the sole deter-  
mination or resolutiō of Gods will,  
the reason wherof is hidd in it self  
from our knowledg. Furthermore  
Man (saith he) doth commit many  
vnlawfull acts, by gods incite-  
ment, though he knoweth the same  
to be prohibited to himself by the  
law of God. And lastly for to cleere  
mens iudgments touching the sense  
& meaning of the premised para-  
doxes (he saith) god enforceth the  
vngodly & casteth them headlong  
into filthie desires. Hetherto Calvin  
painting out almightie god in false  
colours, & representing his diuine  
maiestie in the vgly shape, and fea-  
ture of the diuill.

Clunia-  
ensis cō-  
tra Sara-  
sen.  
Calvin in  
Epist. ad

Mahomet disallowed the Trini-  
tie of Persons in the vnitie of the  
same essence, that the rule of Catho-  
lic

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lick faith teacheth to ascribe vnto <sup>Polonus,</sup>  
Almightie God. And Caluins do- <sup>pag. 1973.</sup>  
ctrine doth relish of the same im- <sup>& pag.</sup>  
pietic, who condemneth theyr sen- <sup>1972.</sup>  
tence for prophane and absurd, who  
hold, that to belecue in the blessed Tri-  
nitie, is noting else then to beleue in  
God. And againe, *I do not like* (saith  
he) *the vse of the common prayer: Holy*  
*Trinitie, one God haue mercy vpon vs.* Is  
not this plaine Turcisme?

The Mahometans do euacuat or  
annihilat Baptisme in such sort, as  
they think it doth auaille there cea-  
uer nothing, to the iustification of  
his soule, in the face of God. Which <sup>Idem ib.</sup>  
Turkish fiction, that dreaneth the  
fountaine of saluation, & stoppeth  
our first passage into the kingdome  
of heauen, is now grown currant  
in the deformed schooles of preten-  
ded reformers, who confine that ho-  
lie sacrament to the nature and con-

dition of a seale, & consequently do robbe the same of all fruit and vtilitie, it participateth from the merits of Christ Iesus; nay the Protestants are accustomed to canonize the sanctitie, pietie, and integritie of theyr owne infants, existing in theyr mothers wombs, and what reason do they alleage for this Turkish doctrine? That the faith of such as are these infants parents, is a sufficient warrant for them to enter theyr names into the book of life, and become home-dwellers of heauen, and glorified Saints. And so the effect of baptisme, which is to purge the soule of sinne, both originall and actuell, is anticipated by the supposed antidote of parents fayth, ô damnable paradox.

The reall presence of Christs bodie vnder the visible accidents of bread, is held by the Turks for a



matter that surpasseth al credit; yea they think the same to inuolue such à repugnance, as the omnipo- tencie of God is not sufficient ynough for the production of that effect; out of which sinck of Maho- metan misbeleefe, issued the pesti- lent exprobration, vsed by the Ara- bian infidell Auerroës against Ca- tholicks; to witt, that we are wont to eat our God; is not the same myste- ric à stumbling block to the defe- ctive fayth of moderne sectaries? do they not assaile vs with that kind of taunts, scoffs & opprobrious proce- ding; *ex operibus eorum* (sayth our Lord Iesus Christ) *cognoscetis eos.* *cluniasc.  
ibidem.*

The Mahomerans reprove holy orders, as impertinent to the institu- tion of religion, and withal, they think it impossible for any man living, to contayne himself from co- pulation with women, which two

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points and articles of Mahometers  
vngodlinesse, are countenanced by  
Protestants, and held for solid prin-  
ciples of theyr reformed religion.  
For Luther vpon his insurrection  
against the Church of God, pleaded  
for the priesthood of women, allea-  
ging that all sorts of Chistians are of  
equal sufficiencie, and capacitie to  
become priests, to dispense the my-  
steries of God, to minister sacraments;  
yea to consecrat the Eucharist, and  
in fine to performe all offices, either  
of order or iurisdiction, that con-  
cerne priesthood. And what is this  
else, then to ouerthrowe the whole  
bodie of Ecclesiasticall regiment, &  
disanull the holy rite and sacrament  
of order, or imposition of hands,  
founded vpon the vncontroulable  
authoritie of Christs institution.  
And as touching chastitie or absti-  
nence from women, Luther censu-

reth the same to containe more difficultie, then humayne forces can maister: and vpon this perswasion became enamoured of the thrise - renowned Venus, Catharin Bore.

The Mahometans do also detest <sup>and hat</sup> the holy crosse of Christ, condemne <sup>125</sup> Christians of idolatrie and superstition, for reuerencing of the same. The Protestants are in like manner incensed against that instrument of humane redemption, and renew the Mahometans exprobration against Catholicks, for retayning of theyr ancestors pious custome touching the veneration therof.

The Mahometans are professed ennemies to sacred images & pictures, that Christians vse to erect in their oratories & Churches, to the end, to conserue in theyr mynds, the memorie of Gods benefits. The Protestants embrace this article of Ma- <sup>Prat. ver: be Mahometes,</sup>



homets law, for à principle of their pretended reformation of Christian religion : yea our reformers are more violent & outragious in this kind then the Turks or Mahomet himself was noted to haue bene, against the sayd sacred instruments of christian deuotion. For when the Turks euen now à dayes, haue conquered any countrey, territorie, or citie, & reduced the same vnder the yoke of their subiection & obeisfance, they presume to vse no act of iniurie or violéce vpon images, but permit such of them to stand, & persist immouable, as they finde created, & vsed at the tyme of theyr entrance & possession of that place.

But those of the fift Ghospell, haue no sooner got footing any where, then presently they demolish and ruinat all signes, & monuments of christianitie.

Mahomet robbeth the soule of <sup>Prat. vov.  
bo Mabo.  
metes.</sup> man of the excellēt facultie of free-will, wherby we are enabled to go-uerne & direct our actiōs according to the prescript of reason: & with all denounceth plenarie remission, and condonation of the sinne of lecherie to all humane kind by the mercie of Almighty God. Is not the same imp of Turkish absurditie, sprung vp in the sterill soile of Protestantisme; for the high priest of modern Ghospellers, Martin Luther, had no sooner abiured the allegiance & resignation he owed, by the inuiolable bonds of Christian dutie to the sea of Rome, then presently he preached against libertie of free-will; yea & published à pestilent pamphlet of the same argument intituled *de seruo arburio*. Doth not his sect endeouour to iustifie that vngodly assertion? doe not

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also their ministers proclayme plenarie remission & indulgence by god, for the exercise of vnerian filthines, seing they seeke to iustifie the sacrilege committed by runnegate priests & nuns, contrarie to the tenor of their voves solemnly made to god.

*Caluin. 8  
Iohannis.*

Mahomet denieth to attribute vnto Christ the offices of a Iudge, & saith, *that at the generall resurrection of makeinde Christ shall entreprise no such matter.* Which impious blasphemie, that is contradictorie to an article of our beleefe, is welcômed by Caluin, for a principle of the reformed Ghospell. For he saith: *Christ iudgeth no man.* and he addeth: *Christ is no iudge.* so he.

*Cluniasc.*

The Mahometans do beleecue for a certayne & infallible veritie, that Christians are void of all light of trewe faith & religion. And this by



the losse of the lawe, & of the Ghospell, as they reproach. Vpon which imposture Mahomet their great, prophet presumed to depraue both the old & new testament, accommoda-  
ting the whole contexture therof to the rule of his owne chymericall imagination; yet would he haue this deprauation and sinck of corruption admitted for à reformation, for à rule of perfection, for à sure carde & directorie to saluation: and in this sence, he protesteth *that his Bible called Alchoran, was committed vnto him by God, for no other end, then to shew vnto men theyr contrarieties, and to manifest vnto beleeuers, the right way to saluation and mercie: so Mahomet.* Thus did this speciall seruant of the diuell take occasion to vent out such boisterous stormes of impietic, as haue ship-wrackt S. Peters boat, and the vessel of faith in seuerall

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kingdomes of the earth. In like mā-  
ner, when Luther & Caluin with  
their confederats, were about to  
change the whole forme of the Ec-  
clesiasticall Hierarchie, to subuert  
religion, to defeat Christ Iesus of  
his inheritāce on earth, they colour-  
ed & countenanced their synister  
practises with à glistering pretext of  
reformation; condemning all for-  
mer ages of apostasie, idolatric, in-  
fidelitie, superstition and abomi-  
nation. And this much Caluin anon-  
cheth in these tearmes: *the Church of*  
*God (saith he) may consist without any*  
*visible forme, nay this long time from the*  
*comming of Christ, the Church lay hidd.*  
*without any forme, & it was so oppressed*  
*with warres, seditions, & heresies, as*  
*no part therof did appeere to humaine*  
*senses: & againe he saith, the face or ex-*  
*terior apparence of à trewe Church did*  
*exist no where in former ages. And lastly*

Caluin.  
in prefas.  
sua instit.  
Gen epist.  
351.

*The Hereticks of the sixt age. 191*  
the religiō of Christ (saith he) was quite  
adulterated & corrupted in former  
ages. The Church of God (saith the  
sect of Puritans) was not visible or con-  
spicuous to the materiall organ of our cor-  
porall eye, but to the illuminated eye of  
faith onely. And thus our pretēded re-  
formers wander vp & downe, like  
king Arturs kinghts searching after  
the inuisible Church, as after some  
inchāted magiciās castle, that could  
neither be scene, felt, heard or vnder-  
stood, for à thousand five hundred  
and odde yeeres, vntill Luther the  
bright-shining sunne of theyr syna-  
gogue appeered aboue the horizon  
of Saxonie, changing that long con-  
tinued darcknes, & obscuritie, of  
errour & superstitiō, into à glistering  
light of Euangelicall veritie. O in-  
credible historie of the inuisible  
Church. Their faith & religion was  
inuisible; theyr pastors & preachers



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were inuisible and smothered vp in  
clouds of errour, by the Antichri-  
stian crueltie of the Byshop of Ro-  
me. But is it not à lamentable mis-  
fortune, that all the apologies for  
their Church, and all works & mo-  
numents of learning, compiled by  
the sages of the first Gospell, are not  
extant. How commeth this to passe?  
what is the reason that no booke of  
any Protestāt author did euer come  
to light, during the tract of so many  
centuries before Luther? because  
the Pope burnt all their papers,  
writings & scroules; and so their pa-  
pers are inuisible, & the fire that  
burnt their papers is inuisible; yea  
they turne the holy arck of Gods te-  
stament into Giges ring to conferre  
this admirable effect of inuisibilitie.  
But with what probabilitie or shew  
of reason, the reader may consider.  
The Mahometans make it but an  
arbi-

arbitrarie & indifferent matter, what religion a man doth professe & obserue, in case he belecue in God, expect the day of iudgement, & exercise good works. Loe you Mahomets owne words: *All beleeuers and Iewes, and they also who worship Angells for Gods; yea and Christians themselves (saith he) must feare nothing in regard of their religion. And againe. Be it known to all men* Alc. 2. *(saith he) that euery one, who liueth aright, whether he be a Iew or a Christian, or a forsaker of one law, and an vndertaker of an other. And in brieft: euery one that worshippeth God and doth good, shall obtayne the diuine loue of Almighty God. Hetherto Mahomet. Who list to descand vpon the prodigious doctrine of moderne Euangelists, shall find the same consonant in perfect concord vnto this point of Turcisme: who is*

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*baptized and beleueib (say the Pro-*  
*testants) shall be saved, of what re-*  
*ligion soeuer he make profession. And*  
*thus do they establish the same in-*  
*difference of religion, which the*  
*Turks do hold sufficient for salua-*  
*tiō. Brownists, Puritans, Anabaptists,*  
*Armenians, Thraskits, & the papists*  
*(so they tearme vs) are capable of*  
*the inheritance of eternall felicitie*  
*by the merits of Christ, if they be-*  
*leeue & receaue baptisme.*

*Azo 71.*  
*S. Thom.*  
*2. 2. q. 78.*  
*Caluin in*  
*Epist. de*  
*usuris.*

*Mahomet doth warrant all rob-*  
*berie & extortion for lawfull exer-*  
*cises, nothing repugnant to integri-*  
*tie of conscience. Vsurie doth parti-*  
*cipat of the nature and malice of*  
*theft (as deuines affirme jointly*  
*with the primitiue doctors of Gods*  
*Church) & is a branch of the vice of*  
*robberie and extortion; yet is it de-*  
*fended by Caluin from all imputa-*  
*tion of sinnefull malice & vnlaw-*



*The hereticks of the sixt age.* 195  
fulnes. If we condemne vsuries (saith  
he) for unlawfull, we shall thrust our  
conscience into a narrower snare then  
our Lord would haue vs. And he ad-  
deth; it doth not appeere by any testimonie  
of Scripture, that vsuries must be alto-  
gether reprov'd or condemned. Is not  
this plaine Turcisme?

Though Mahomet liued in the be-  
ginning of the seauenth age, yet I  
haue thought expedient in regard  
of the singular cōformitie of his Al-  
choran with the Geneua Bible, to in-  
sert him, with his tragedie in this  
place, to make vp the muster of such  
degenerat slipps, & turbulent rake-  
hells as bāded themselves against  
the Church of God in the spring, &  
first season of Christian religion.

*The Epilogue & conclusion of this  
whole treatise.*

The enemy of mākinde (who ent-

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ployeth all the engines of malice  
that the Arsenach of Hell doth con-  
taine , to work the perdition of  
soules ) did leuell at no other mark  
from the establishment and funda-  
tion of christian religion, then to  
infect the flock of Christ, with the  
contagious maladie of Protestant  
errors: & to this end kindled so many  
factions and sects of religion to  
assaile the spouse of Christ, vnder the  
conduct of the fore-recited Authour  
of heresie; yet reseruing the cōsum-  
mation of the said mysterie of ini-  
quitie to Martin Luther and his ad-  
herents , who like à troupe of stur-  
die scauēgers, raked ouer the dung-  
hills of old heresies, searched the  
sincks of cōdēned impieties , & cul-  
led out the veri refuse of all hereticall  
impuritie & filthred, wherwith these  
reformers trimmed vp the ridiculous  
bable of the fift ghospell: & hauing

daubed the same ouer with many pretences of Euangelicall doctrine, hung out à flâgge of defiaçe against the Pope, and intituled this whole antick, **THE REFORMED RELIGION.**

An antick, I say, for it hath no more affinitie to the Theorick or practise of the primitiue Church, then light hath to darknes, Hell to Paradise, Christ to Beliall. And now it is to be obserued, that the spirit of the sects of Hereticks called Rhetorians and Manicheans, is reuiued by the diuel in the Protestants erroneous perswa-

sions. For the Rhetorians were of opinió, that al heresies that came to light fró Christ vntill the yeere 340. (about which tyme they lyued) were void of errour & wrongfullie condēned, as S. Philastrius & S. Austin testifie. In like maner the Manicheans platforme of religion, was nothing else then à collection of precedēt er-

*Philast. in  
Cecile.  
bar.  
Aug. ha.  
72*



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S. Leo. ser.  
5. de sim.  
10. mens.  
. 2. Tho.  
. 42. h.  
Diam. 6.

rounds, yea & according to the opiniō  
of the two holy Doctors S. Leo the  
great, and S. Thomas of Aquin, it  
was the very worst & most pernicious  
of all hereticall inuentions  
that sprung vp, during the time of  
the first 300. yeeres of Christ. For  
what is the whole summe of modern  
innouations, but à meere patcherie  
of infinit shreds of Arianism, pe-  
lagianism, Aërianism, manicheism,  
Iudaism, Turcism, Epicurism, Athe-  
ism; and yet the Protestants hold it  
for à quintessence of Euangelical  
veritie, and sure directorie to salua-  
tion. Lord Iesus Christ, open their  
eyes to see theyr pitifull case, despe-  
rat state, and exorbitant errors. For  
if the guilt of one sole point of infi-  
delitie, misbeleefe or heresie, bring à  
man into euident and vnauoyd,  
able danger (vnlesse he repent) of  
damnatio, with the forfeiture of all

*The hereticks of the sixt age.* 199  
interest he can claime by the merits  
of Christ, in the kingdom of heauē,  
what shall become of modern secta-  
ries? who, rather then to captiuat  
their vnderstanding to the obe-  
dience of faith, do lie in the groa-  
ping darknes of Egipt, void of the  
least stay or securitie of conscience  
to saluation; and attainted & con-  
uicted of such a list of cancred here-  
sies.

FINIS.

*Laus Deo, Beataque Virgini  
matri.*

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*Faultes escaped in the print.*

**P**agina 11. in the margeant. Dom. read Rom :  
Ibidem, Beda, read Beza. Pag 29. l. 17. beause,  
read because. pag. 56. l. 19. exemples, read examples.  
The rest the reader vwill be pleased to correct, as they  
shal occur.





om :  
cause,  
mples  
as they



